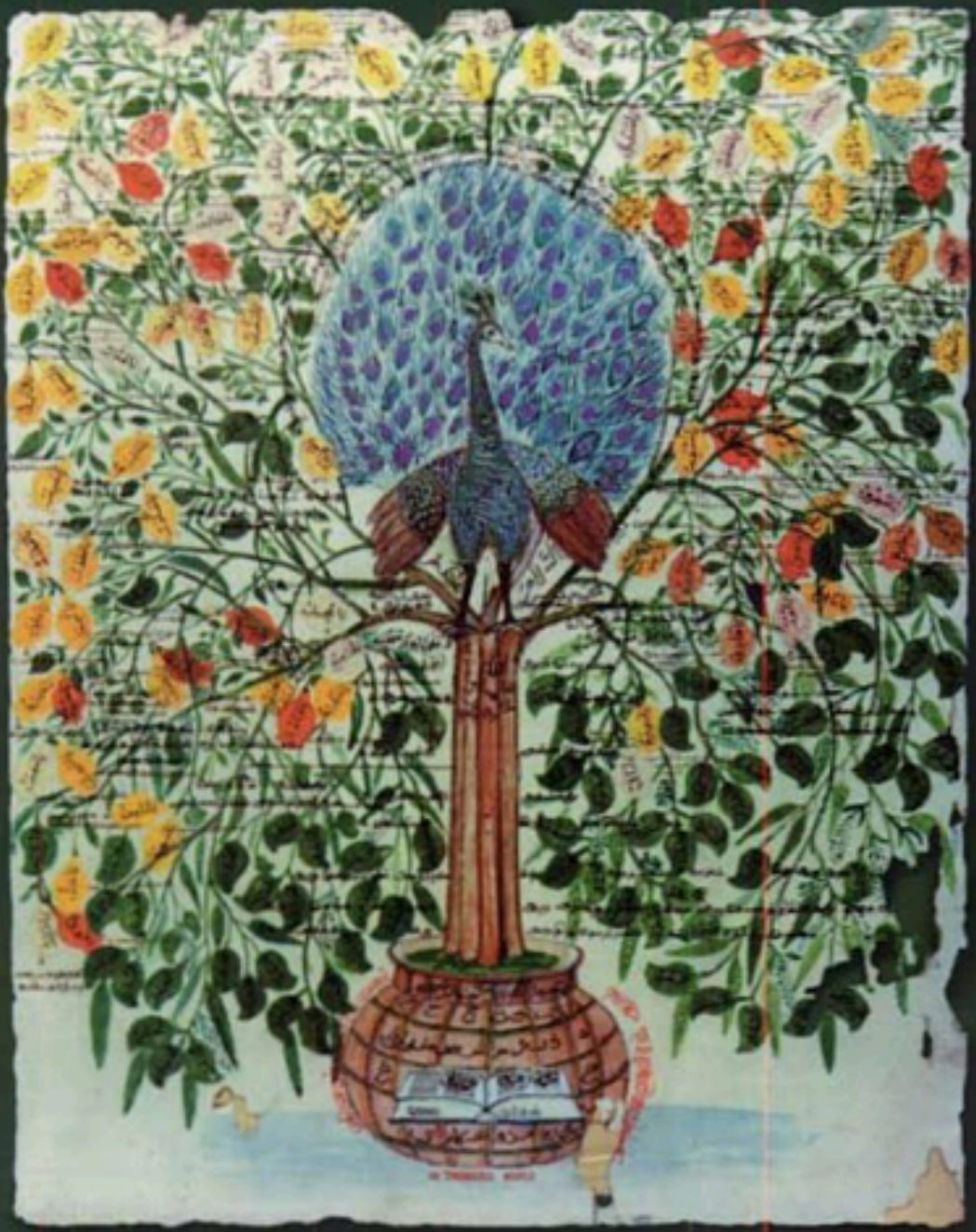
A Song of Muhammad



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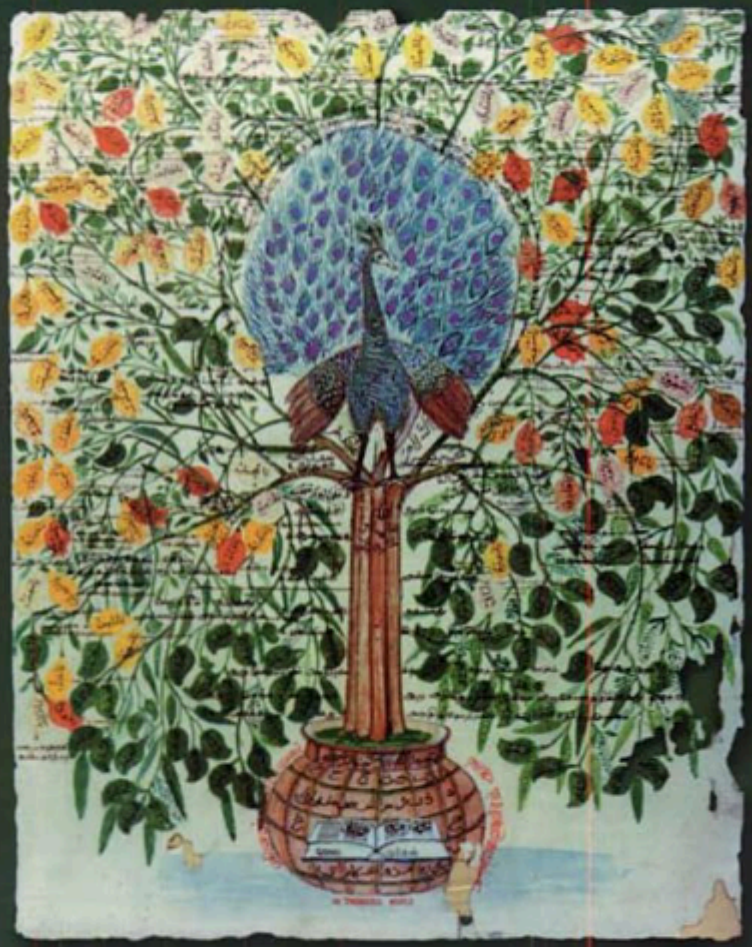

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Muhammad Raheem Bawa Muhaiyaddeen@

C< II

Ont

There is an imperishable place in the human heart wher three worlds meet, a convergence, the world of souls, this world and the hereafter. To understand A S to kno who the Prophet Muhammad 6 truly is, Muhammad Raheem Bawa Muhaiyaddeen @ invites us directly into that place, showing us on our passage in how t lose the individuated self, to be rid of those attributes which separate us from the absolute, the One. This is an ecc song of mysteries to contemplate and a song of secrets revealed.

There wa s indeed a beloved Prophet @, bor in Mecca and buried in Medina. This song celebrates him, his birth, this nltells us something of the extraordinary events in the first twentyears he spent as a man on this eh, what he said, what he did, what he taught. But this song also celebrates that Muhammad 6 w ho first manifested at the beginning of creation as Nur Muhammad, the luminosity from whom God created everything. It is for that reason A Song of Mub 9 opens with an exalted

explanation of the univer beginning.

And who is this remarkable being who brings us direct experience of Allah and His creation, of the Proph et @ and his life? To enter the world of Bawa Muhaiyaddeen is to leave h.1story and enter mystery, the imperishable heart. Usually, when asked t o speak about himself m a personal level Bawa Muhaiyaddeen who ce

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as the Q.uth, the light of Cod's explanation for this a, he would brush such questions aside, directing attention instead to the ocean of 'il the divine wisdom which is without history. What we can say about him however, is that he was ftrst idenrifted in the early decades of this century a a mystic, a sage living in a remote jungle of Sri Lanka, that he lived in Colombo and Jafa for many years before, as Cod willed, first coming to America. From 1971 until 1986 when he left his body behind, he divided his time between Sri Lanka and America.

This song was a spontaneous recital sung in Tamil over a fairly short period of time near the beginning of the sixties, part song, part spoken elaboration in eastern style. More than t hirt years later it was translated into English by Dr. Ajwad Macan Markar and M. Rajes Canesan. May these words which are not ordinary words be inscribed on our hearts with letters of light.

Sharon Marcus, 1996

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Contents

CJntroluction IIU

I crht CfJirth oj'Muhammal (l

Lost on the Way to Mecca

The

IV th t CJ if 81

v Searching for Muhammal@ 99

VI On tht bt f crow of Quhzt 121

VII c CDeath

f Aminah

141

A Nail in the Six-Pointed House

IX crht CJs t 185

X crht in a CfJook 215

XI tht Stomach 239

XII 'Mtcca Muhammal@ 267

289

The Birth of Muhammad ﷺ

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The Birth of Muhammad ﷺ

Light of the jeweled crown, light which fills the heart,

Gracious and blissful Lord who fills us,

The ecstasy within love, most precious gem of this world,

A fruit filled with goodness, that Athi, that Jothi

Who plays a victorious drum of grace and bliss When will the day come, when will I reach You

Without play and destiny, but still

Overcoming play and destiny, when will I serve,

When will I reach the feet of the Lord

Who is the gem of my eye?

There is a reason many enlightened beings appeared

In different forms, f m time to time on this earth

They came one after the other to give us good counsel,

To make us understand the most direct way

To cut the evils that had to be cut;

They comforted us, made us delight in that state of bliss,

They rid us of our sorrows, our povert y and

Letting us experience the sweet taste of honey,

Planting the flag of victory forever;

They made each of our hearts resplend

illness,

Corhte maria

And the beaut y of our state victorious, blissful forever.

How can I ever describe

Those divine words of that One, the Rahman 1

Before He created the world

It was His intention to create wise prophets,

The Athi intended to create the world

According to His plan,

The Athi, the primal One, the Jot hi

Was moved to display His state of justice and law, It was His intention to create all lives in this state,

The Athi intended to create prophets

Who would be destroyed again and again

Then be recreated again and again in the five yu,gas.

This was the way He intended to create

Al the radiant celestial beings, all the wise men,

The earth, the next world, the heavens,

The divine kingdom, the kingdom of hell

And everything else.

He took the two pearls pervading His gracious spirit

And inserted them on the forehead a s protection,

As helpers for this world and the kingdom of God, He made them radiant pearls who became helpe.rs, Revealing them in the days of antiquit

When there were no separate books of religion.

He intended to create all lives

In a marvelous way to satisf Y the yearning lives.

Co hi < 1 li

Th e /3irtb of Mamma'

The causal One remained

The formless One in a formless state,

He remained alone, Himself,

The uniqu Athi, the primal One.

With His melting intention He made

Three overpowering eyes appear a Aames,

He made two of these eyes celestial beings,

DlvM, with His grace, one the light of the moon

And the other the light of the sun.

To create this world and iikbirah, the next world,

He made resplendent Niir Muhammad

Radiate in a masculine form

And all other beings in a feminine form, Declaring, "I will make you, 0 Muhammad, The

praise of all divine scriptures,

To all created lives in these worlds you will be male."

And He declared further, "All those beings

Which are to be created from you

Will be female in relation to you."

The gracious, blissful Lord of all three worlds

Uttered these sweet honeyed words,

The divine words of the guru,

And when He had pronounced these sweet words

He gazed with His most gracious eyes,

The unquestionable Lord

In the form of His gracious sternness

Opened that gnostic eye with determination,

The eye on the forehead

Corhte maria

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Which could look to the right and to the left,

He looked straight at radiant, subtle Nur Muhammad

Who melted like water spreading over the worlds,

And the primal One, the Athi saw

This melted water running over the worlds.

On that day the primal One said,

"0 Muhammad this water is for all the worlds,

This is grace which quenches the thirst of fervor,

All the treasures are found in your state,

All the glorious lives are within you, look!"

The Nur Muhammad of the At hi, the primal One,

Heard these gracious, holy words of the Ruler,

The gracious Lord of all three worlds,

And what had been water became a pearl.

The Athi observed the water had now become a pearl,

The primal One saw this,

Threw the pearl into seven good seas

And enclosed it within the vessel of hiknt or wisdom

From which came forth copper, gold, iron, silver, l·ead And the fire-like light of the metals.

When the Athi saw this He created the eight heavens, The eight spheres of the sky, seven oceans

And the earth which is the world.

When He looked blissfully with His eye of grace

Through the causal light,

The tree of yaqu1 or certitude appeared a His grace,

And He placed might y Muhammad @

In the form of a peacock on that tree,

Corhte maria

T Birth o f M uhammaiJ6

Then He created all lives as a trial,

Putting the indescribable Muhammad 6

Inside each of them.

"0 Muhammad," the primal One said,

"You will be My pearl everywhere,

You will be My right eye, see 0 pearl,

0 male pearl. the pearl which appears

With beaut y from my lef t will be the female pearl.

The pearl which will rise on the right is the male pearl.

For all lives the creative seed or sperm

Will come from you."

The Jothi, the Athi said more, "I will be the One

To radiate as brilliance, while for Me

You will have a beautiful feminine form,

For all lives in the world you will be masculine,

But I will be that Go

Who is the Father and the Creator."

This was the way He created the peacock,

He gave the tree of YtUJl four branches,

Centered lof Muhammad 1

In the for of the peacock

Among those four branches, then

Looked intently at him with His eye of grace

And the peacock trembled, he shuddered;

When he shuddered and trembled

His entire body began to sweat

And drops of sweat fell everywhere;

Conghte maria

A Song of MubammaiJe

The one hundred and twenty-four thousand

Precious drops of sweat that fell from him

Became the one hundred and twenty-four thousand

Prophets of the Athi for the triple worlds,

For the world of grace

And the heavenly kingdom of the Athi.

And more, through these precious drops of sweat,

With exalted ness He created the heavenly world;

From the drops of sweat that fell from his forehead

He created each and every thing,

The oceans, the earth, the world and the netherworlds,

He created all this from the drops of sweat

That fell when Athi Muhammad melted.

Three hundred and thirteen

Other drops separated from them

And became the ni n nablJ,

Prophets He sent to the world.

He created jinns and fairies from the fire on this earth.

All this was created from the drops

Of sweat that fell from Muhammad @.

A the Athi gazed more intently the kingdom of God,

The hells, the heavens and the fourteen worlds
Came into exist1mce,
Each one created from the drops
Of Muhammad's sweat@.
On the day Muhammad@
Was placed within to give clarit

Corhte maria

T Birth oMt﷽hamma'J9

God said, "Ya Muhammad who came
A the Ya Rasul, the four branches
Which appeared on the tree of yaq£1
Are the four religions,
And I will send resplendent prophets
From you 0 Muhammad to this world,
I will send four perfected 11ah1 to the four religions.
If people have the intention,
If the pray to Me meltingly,
I will connect them t Me again,
But if they become self-important
I will reduce them t charcoal in the fires of hell.
Through you I will control them all,
Realize this 0 Muhammad, the four branches
Will become the four holy, primal religions."
Then He created the four mirrors of modest
With His gracious hands, with exaltedness;
Through His grace the Athi
Placed these four mirrors of modest
Around the peacock on all four sides;
When the peacock saw himself in the four mirrors

Placed in the four directions

He began to tremble and shudder with emotion,

Praising his own beauty, but when

He saw drops of sweat pouring down

He became sorrowful

Trembling in that state the peacock saw his own legs

And felt ashamed because they looked like sticks,

A Song of Muhammad

He felt embarrassed looking down.

Niir Muhammad as the peacock bent his head

In embarrassment and cried out,

"0 Athi You made me so beautiful,

But why did you make my legs so ugly, 0 Rahman who is the eye of plenitude,

Most praiseworthy One,

Why did you make my legs so dark, so ugly?"

Then God gave these gracious words of explanation,

"0 my eminent Niir Muhammad,

Through your sweat I will make all creations,

I will create the world and all the celestial beings;

All those created from you

Whose hearts and qualities are not purified

Will be created in the dark ugly color of your legs,

This is a sign of hell for those creations, understand this."

When might y Niir Muhammad,

The messenger of the one Rahman

In the form of a peacock heard the words of his Lord,

His heart was disturbed, he cried out and wailed.

In that state he fainted and woke up.

Then two drops of his sweat fell

From which the Athi created the moon and the sun.

He created every word from this truth,

He created all lives, the earth, lands, the netherworlds,

The 'arJh, the throne, the kurJi the eye of wisdom,

The qalam, the pen, the heavens,

Copyngh!A maria

T Birth of Mubammad9

The hells and the fourteen worlds,

Celestial beings, wise beings,

Three hundred and thirt y million heavenly beings,

Forty-eight thousand rlJhi or wise beings,

Three hundred and thirteen murJai n nlJ,

One hundred and twenty-four thousand prophets .

Enlightened beings, believers,

Virtuous women and the seventy-three groups,

He created them all from the sweat

Of Muhammad [illegible] which fell everywhere.

When He had created the shining hells,

The heavens, everything,

He looked again with authorit

At this beautiful peacock

And made him a precious pearl.

With His divine words the primal One said,

"0 resplendent Muhammad I created you a the male

In this world, the wealth of everything,

The treasure in all souls,

I will have you live in all the flowering shrubs,

I wiJI make you the fruit that is sweeter than honey,

I will make you indescribable, clear nectar,

I will make you the exalted remedy,

I will make you flavorful honey,

I will have you fill the body completely,

I will make you a lamp inside and out,

I will make you the key to every explanation,

I will make you the life of every visible thing,

Conghte maria

A Song of Muhammad6

I will make you permanent and beautiful,

On the day of direct questioning

I will make you the only help.¨

Muhammad@ understood the state

Which was indicated,

Which had the clarit y of this quality,

Which was imprinted with the six tastes

On the eye of the forehead.

Once this was finished the skies could be seen shining.

Can one tongue even reciting continually

Tell all there is to be told?

Can my tongue enumerate all these events one by one?

Atyo, so many many illuminating things,

Aiyo, how can I describe them?

If I were to go on describing this

Till the end of my life, would I ever come to the end?

0 that treasured honey, the all-curing remedy,

I speak and speak of it,

How can I describe this honey,

Sweet everywhere in the world,

How can I ever adequately describe

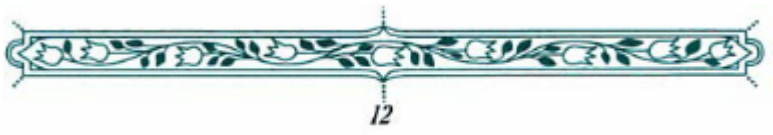
Your divine gracious Muhammad,

This primal Muhammad@?

The primal One, the Athi said,

"I will create Adam and then Eve

In the meaningful religion of Zabiir,



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I will be the original pearl and

I will make you the child within that pearl, The one who resplends,

The radiance which shines, the excellent gem. I will plant you firmly in the religion of Zabur As the being who is eternal,

The radiance, a the flame, the gem,

As the unequaled treasure,

The sweetest honey, as nectar,

A plenitude, the beaut y of the body, the form of iMI,

I will create you as radiant UIJiin or man

In a form which takes shape again and again

To control the uncontrollable males, the souls,

The clever, might y ones,

The demons of arrogance which jump and roll around

And ghosts who are enemies Understand this King Muhammad,

Through you I will control them all."

And the primal One said more,

"Take this spear of maya, illusion,

I will create a state of mind with you,

Of the sweat that fell from the five-colored peacock

Existing in your beaut

I will create all the different living creatures on earth,

With exaltedness, with five letters,

With five letters which represent the five colors.

0 Athi Muhammad I gave you five colors,

And of the sweat that fell from you

Conghte maria

A S of MmmaiJ9

I intend to create everything, ti l or man as well,
That man who will be made of the five elements;
Understand this," said the all-pervading One.
"Of the sweat that fell
From your five beautiful colors I will create man,
I will create five attributes of that man
And make them the five elements,
And I will make you his soul 0 Niir Muhammad,
I will make you the beaut y of his face,
I will make him beautiful; understand this well.
It becomes your obligation
To show him the right and the left,
To show him My grace and draw him to Me,"
So said the Athi.

While Athi Muhammad was a peacock of five colors,
From the sweat that fell off him
The Athi created 'ilam and arwiih,
The visible and invisible,
The grass, the shrubs, weeds, trees, everything else,
He created the three worlds,
The eight directions and six angles,
Placing the five colors
Which were the five elements in them.

0 mind, understand He created

That primal Athi Muhammad

In the most exquisite form,

And the drops of sweat which fell

Corhte maria

T Birth

From this beautiful male became the sperm,

And the form of the Athi Muhammad

Would be the soul in each life.

Understand this, listen, it is told this way,

Understand clearly that these five colors would become

The five elements and the five faces;

The heart would be a mirror.

Look at the middle eye shining above the breast

Of the peacock and between its two wings,

You will see it is a mirror

Made from a mixture of green, blue and rose,

This is the intention of man.

At the center is the heart which appears as five cotiors, What appears as five colors is the house of six angles, Understand this is the six-pointed house of man.

If you examine it you will see many different forms,

If you analyze it with your divine analytic wisdom You will see six faces radiating within,

One of them is Annal Niir Muhammad.
What fell as the seed of sweat
Is that one face, the face of grace,
The five colors pasted on it are the five elements.
This is why the peacock is called
Ar u muham, the one with six faces,
0 my people understand the meaning of six faces,
This is true praise,
The concept of aru muham which fills the heart -
In fact this is the real form of man,

Conghte maria

A So f thamma36

Understand this with the clarit y of pure honey.
Before man was created with this exaltedness,
The Athi, the primal One created
The light of the eye on his forehead,
When He gazed at it with His loft y gnostic eye
Of true wisdom it became a peacock.
He placed the four mirrors of modest y in the peacock,
Representing in man the qualities of modesty,
Fear of wrongdoing, sincerit y and reserve,
These four qualities are a treasure in man,
Understand 0 mind
This state which is so good,
This restraint is the mark of man.
0 those who were bor n with me,

This is a clear explanation.

""From today that peacock will be described

As created from you 0 Muhammad,

0 Muhammad I created you

A the exemplar for the world and also as food,

Now I will create your father Adam,

And from him I will create your mother Aminah,

From them I will create all mankind

Who must try to understand this with clarity.

The one who is to be iblis or satan, your enemy Will spread his umbrella of evil everywhere;

Cast him out, he will come as your enemy,

Copyrhte maria

The Bh o f MubammnJ6

He will call you,

He will make you notice him,

He will entice you this way.

Because he will do that, to make your words

The most exalted in the world, to make

The whole body a sweet a honey,

To give clarity, I gave a sign:

Peacocks do not mate, the young are produced

From the sweat of the male,

Realize this, understand it is a sign,

A example I have given you,

The peacock and peahen never mate,

But the peahen lays its eggs and hatches its young

Who appear with five radiant colors, a radiant sign;

Till this world and akbir which is the hereafter end,

This sign will never be obscured," So said the Athi, the primal One.

In this way, with this sign, Muhammad@ was created at the very beginning in the form of a peacock. AJ the universes, water, fire, air, earth, gold were created from him, the Athi created each and every thing from Muhammad @. The five colors of the peacock represent the five elements, the ugly legs of the peacock represent the evil thoughts of man; whoever develops this darkness will enter hell. From the five colors the five elements rose, and the sweat that fell from Nur Muhammad in the form of a peacock became the iilhmi the souls, life. This iilhmiim becomes the sperm in each man. Muhammad @ fills all beings, the sperm

Conghte maria

comes from him; that sperm responsible for procreation came from Niir Muhammad as the peacock when it fell in drops of sweat. Even today this is what melts and falls from man, from grass, weeds, everything. Arrogance explodes and discharges sperm which is the mark of creation; if it does not explode that way there is no pearance@procreation. This is the great secret of Muhammad's blissful ap which cannot easily be explained.

Muhammad <:who came at the time of the beginning is called

Nur Muhammad. He appeared first as enlightened beings in the religion of Zabur, Hinduism, and later in the religions of Jabrat, fire worship, Injil, Christianit y and finally in the religion of Furqan, Islam. In each reappearance he had a different name, two hundred and one such appearances in all. It is impossible to describe the age and form of Muhammad E9, impossible to describe his

powers a the enlightened being.

The four branches of the tree of yaqfn, certitude, became the four religions

and the four scriptures. The tree which grew from Muhammad E ends in Muhammad@, the tree was created from Muhammad E and ends in Muhammad @, keep that in mind. With clarit y of mind, in an exalted way, understand this precious all-encompassing treasure. For the perfection of your heart un derstand the state of virtuous Muhammad @. He is that brilliant lamp which dispels all darkness. To reach, to grasp that lamp we need a meigniina guru nihan, a true lord of the gurus.

App a,

the magnificence of Muhammad@, nevertheless I will tell you his my brothers and sisters, it is not possible to describe story now, and perhaps something about his birth and history.

When the words of the guru penetrate you in a way

Which transforms your qualities,

Copyrhte maria

Tl Birth of Muhammad E

It is like the inner sweetness of honey,

Your mind overflows with beaut y and receives peace,

It understands this greatness, it understands

There is only one religion and one family of God;

When your mind cuts away

The differences of y and /

When it proclaims there is on One,

You truly belong to God's family;

When you think meltingly of the Athi,

Intending Him alone with a tender heart,

When you understand this state,

Realizing it with clarity,

You become light;
When your mind forgets itself,
Drinking only that sweet honey,
Singing the praise that the unique One is the only One,
Destroying the four thousand,
Four hundred and forty-eight poisonous nerves,
You become a God-realized being In the words of the Athi,
You become a knower of that state beyond religions;
When your intention melts, when your heart melts,
When you realize the state of the Athi
And love all lives in the same way,
You become a nl a prophet of the primal Athi.
Those who say with determination
That One is the only One,
Who find mental clarit y and do service

Conghte maria

A Song of Mammad@

Will have the form of a blissful god in this world;
Those who recognize and understand
Who Muhammad @ is,
Who follow the practices of his teachings
Become the light of the Athi, the primal One.
When you understand your state and correct it,
When you start upon that straight, true path, when you
See the grace and delve into it praising the Athi,

You become a sweet as nectar,
You acquire the form of radiance
Endowed with the grace of the Athi,
When you treat all lives as your own,
Understanding the true taste of that bliss
You become a virtuous man, a ruler of all lives;
When your mind begins to melt and flow,
When it has the clarit y and sweetness of honey,
Recognizing and understanding the truth,
Proclaiming the truth a truth,
Exclaiming that the Athi is One, only One,
When you melt in that state
You become matm-!Jan, man-God.
Whoever reaches, whoever establishes
The state of man-God,
Doing good both day and night with a melting heart
Will be the sweet friend of the Athi;
When you arrive at the clear path,
When you are filled with your inheritance,
When your heart loves the Athi

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T Birth of Muhammad\

Who is the gem of your eye,

And when your perception has clarity,

You will be a divine being in the world.

Tr to understand everything I sang of earlier. As He decreed, this was the way Alla created Muhammad @. To create the world, to create Adam@ He transformed Muhammad @ into a peacock, creating everything from him. God created goats, cattle, all other living things, and with great care He created everything else, oceans, lands, earth, the netherworld, the 'h, the throne, the kurJl, the eye of wisdom, the qauun, the pen, heavens, hells and fourteen worlds.

From the peacock He created the tree ofyaqin, certitude, and the four branches of this tree which represent the four religions. He also created the mirrors of modest y from this tree, God created these mirrors within man so that he would have four virtuous qualities in his life, fear of wrongdoing, reserve, modest y and sincerity, qualities which would be complete within man. He created that wonderful Muhammad 9 in this way and from him He created clarity. He created Muhammad 9 even before He created the four religions.

After creating Muhammad @ He decided to create the Jijior the manifestation. Once He had created Muhammad @ He created everything else from him, deciding then to create Adam ®. He created heavens, hells, Adam®. and then it was His intention

to create Muhammad @ within Adam. As a result of this inten tion, from His creation of Adam, Muhammad became his progeny through Aminah who is called Iswari in Tamil. He had Muhammad 9 conceived in the womb of Amin ah @. and in the history of the world Muhammad 6 appeared, reappeared,

Copyrhte maria

A Song of MuhammaiJ9

appeared and reappeared many times, each of his appearances oc curring in a different time period. Every prophet descended to the world at a time when the people followed iblis or satan, when they altered justice and flew the flag of injustice. Iblls created many images to distract the people

in every part of the world.

While all this happened God formed the intention to send down Muhammad @ as the final prophet. He descended as the final prophet, Muhammad@ in his two hundred and first appear ance, born in Mecca. He was conceived in Aminah's womb @and

grew there. When she was four months pregnant Ibis father 'Abdullah @ died on a trade mission. In the fourth month of Aminah's pregnancy @ Muhammad's father@ died.

Muhammad @ was bor n as a light without a afterbirth,

was born into this world without blemish. He came to the world

of man as the last prophet, to correct the people, to discard every evil. make them walk the good, true path. It has been said there will be no more prophets.

When Aminah @was four months pregnant, 'Abdullah @ who is called iswaran in Tamil died. That Muhammad 9, for merly in the six-pointed house was bor n this way, born into the world at the tenth month of her pregnancy. Just before his birth Aminah @ felt labor pains. Since there was no one t take care of her, no one to ask how she felt, celestial maidens descended from the heav

en to help her with the delivery and white pigeons descende from the heavens too, stroking her abdomen to ease the severe labor pains. A this wa s going on black douds surrounded her and then a white cloud descended; when that happened Muhammadur-Rasiil@ was born into the world. He was born in a silken, white robe, he was born on a Monday night wearing a white robe. There was no a terbirth but Aminah @ was momentarily unconscious, and while she was so, celestial angels came down at God's command to carry noble Muhammad@ up to the heavens.

Conghte maria

T Birth ofthtlmmniJf

The eight heavens were decorated and the seven hells were

closed as he was carried around the heavens by celestial angels

then bathed in the water of paradise; they dressed him in a white robe, cradled him and

rained flowers upon him. God commanded the angels to take him back down to the world before Aminah 9 regained consciousness. All the angels and celestial beings in the heavens blessed him, decorated him, named him Muhammad @ and bestowed three signs upon him, a key in his hand, a light on the nape of his neck and a mark, also on the nape of his neck.

Now God addressed him, "0 precious Prophet exalted in three worlds, with this light on the nape of your neck, Nabl with long arms, 0 might y one, 0 Qut may your praises fill the universes." So said Allah, the might y One. As He said this Allah, the mighty One kissed him w ith the kiss of grace while heavenly angels bEessed hi m to protect him fm the evil eye. Then they brought Muhammad e back down to Aminah before she regained consciousness.

"A radiant Rasul, a Messenger, Nabi Muhammad

Has come, a gem for the world,

A gem for this world has come,

He has come as a gem for this world,

Bor a man-God resplending in the world

He has come as a pearl for all those who were born

As children of Adam,

A a light for everyone,

A a lamp within the radiant qal.b, the heart, the breast,

A a lamp and overflowing grace,

A a guru for the true and just path,

A a most beautiful light

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For the One of eternal bliss, he has come,

The beautiful grace exalted in the world,

A gem loved by the heavens,

A gem which fills everything,

A gem precious to everything."

They said this cradling the baby

And singing a lullaby,

There was happiness in the heavenly world

A noble Muhammad @ slept.

They sang the words, "Lii iliiha ili-AI Nothing exists but God, You are God;

0 noble Muhammad," they said, Decorating the heavens with flowers, Singing Lii i a t1!-Alabu to this NaiJl@. They resonated with praises

Of resplendent Muhammad @,

And with an exquisite prayer

Recited 'Jbikr and JaUzwiit,

The remembrance of God and His praise.

With beaut y and bliss they recited

The name, the 'JbiJ:r as sweet as honey,

And everyone in the heavenly world

Gathered around to kiss him,

The moon and the sun stopped at their zenith

And everyone said, "0 Mahmud!"

They said he was a Nabi

A Prophet of good, true wisdom,

They called him the pearl of clarity, saying

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T Bi oMamma'de

He was the light of the three worlds,

The light of grace.

He was cradled in gold,

0 the Naht:@ who rules the universes,

The blessed him with a pearl

And gave our Nabt the name Rasul Muhammad @.

Reciting sweet words of honey

They f him the milk of grace

Saying, "0 rathuza Muhammad,

0 gem-like Muhammad."

All the heavenly beings blessed him,

The heavenly angels, the houris, Celestial beings, everyone in heaven Cradled Muhammad singing,

"A r-ararro, ar-arro,

0 Muhammaduay, gem of all the souls in ill i, sleep,

0 Muhammad mingled in everything in this world,

The light of gmm, of wisdom

Who rules that place at the center,

0 true and just Muhammaduay who never sleeps.

Teaching the radiant words

Of the Athi, leading people on the right path,

0 that messenger Nahl of Annal Rahman,

The great and merciful One,

As the light in the eye on the forehead,

A the one who knows the recipient and recites,

0 that Nahl who is mingled within the primal One,

A the one who is trustworthy,

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A Song of 111 uhnmmao'

Who has conquered three evils,

The guru who teaches the five true and just kiM.

Words of prayer as precious as the eyes,

0 Guru Muhammaduay conceived in Aminah's womb,

Born without afterbirth or blemish,

You were bor n through the dhikt;

0 Muhammaduay for all lives, at all times,

Within that transcendent love of all lives

You are the complete treasure of all lives,

0 Muhammadiiay, the true and just one."

He was blessed and blessed in Allah's paradise

By the celestial beings of two worlds,

Muhammad C who always existed,

That Muhammad E who reminds you of the Athi

Hidden in earth, in gold, in you and me.

As the meaning within the meaning

That Muhammad@ is there,

Mingled with the letters a/if, lam and mlm.

Resplendent Athi Rahman created

The form of radiant Niir Muhammad,

He created the form of the eight shining heavens

From you 0 N of M uhammaduay,

certitude ,

He created the seven oceans

And nine shining kinds of precious gems.

He created high land

In the world as immovable things,

Conghte maria

T Birth of Muhamma(J

God who created the earth

Created mountains to keep the world from shaking,

He created precious metals

So that praise would be given,

And He put gold among them.

"0 resplendent Muhammad, through you

I created all lives."

To keep all moving things still

The primal One created Muhammad@,

To steady the hearts of all the wavering human beings,

To remove their wavering Athi Rahman

Created Muhammad a firm certitude.

0 heavenly one, the gem,

The resplendence of this world

And f1Mhar, the gathering on Judgment Day,

0 our King Mahmud, 0 golden gem,

Resplendent Dastir, the helping hand of two worlds,

0 light of the pearl bor a s a male, with valor,

0 Athi Nabi Muhammadiiay,

We rejoiced when we saw you,

When we joined you

And followed the path of lnu,

Faith, certitude and determination,

0 keep us from going astray,

And tomorrow on the day of qiyiimah, the reckoning,

Take us to the feet of our Athi Rahman

With love, 0 noble Muhammadiiay,

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You are the flawless precious gem of the heart,
The light of the pearl settled in JhiJ:r,
The one who fills our hearts, Athi Muhammadiiay.

To keep us from evil times,
To keep the earth from quaking
The Athi created mountains,
To keep living beings from wavering
The Athi created Muhammad
A the primal light, a transcendent
Qualities within the qalh, the heart.
When our breast begins to flutter,
When our heart begins to tremble,
When we stray from the right path
We recite your name; 0 Athi Muhammad
He made you a nail within the qalb
To keep man's heart from trembling.
He showered the truth with exaltedness and love
Upon all lives who had the form of Wiitz,
True man, who recognized the state,
The straight, true path to heaven,
He showered the 'dhiJ:r of noble Niir Muhammad,
The Iii i the au,,val kalimah,
The first kalimah or word,

And the five precious kalimah.

As /urtid or obligations.

"0 Muhammadiiay go down to the world,

Teach this to all beings,

Corhte maria

The Birlh

Bring them together a one,

Bring them to iikhirah, the hereafter

0 dweller in 1h.Jhar,

The assembly on Judgment Day."

The Lor created hells and heavens.

"For all those of the tribe of Quraish

In which you were born,

For all created human lives,

For all the goats and cattle

You are the a the great lord,

You fill all lives 0 golden Muhammad,

0 on the day of qiyii11uz.h, the reckoning

Which comes tomorrow, bring them all

Without f, unite them

With the Athi through your grace, Bring them to goodness itself, Unite them with Ya Rahman,

0 Guru Nathan Muhammad."

Corhte maria

CHAPTER II

Lost on the Way to Mecca

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Lost on the Way to Mecca

And so the celestial beings blessed him with this lullaby before the opening and closing of Arninah's eyes @, bringing noble Muhammad E back down, placing him in Aminah's presence @. She opened her eyes, embraced Muhammad E and kissed him. When she saw he was wearing a white silk robe, that he held a key in one hand, that a light shone from the nape of his neck and that his arms were long she kissed him again. Looking at these signs she said, "0 noble Muhammad," embraced him and kissed him again. Muhammad E spent his first six months with Aminah @ until the time came when she had no milk left to nurse him.

Because of her povert
He might have had to go without milk,
There w nothing she could do,
Ainah's milk @ dried up because of poverty.
From the little town called Qulay came Halimah,
She came with truth from that cit
To offer her milk
Because of her own povert y and illness:
Roaming around the country

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A Song of JmmatJI

She had looked for a baby to nurse In exchange for money and gifts. When she came to Abi Talib

They asked her to feed noble Muhammad ♦ And she accepted in the fullness of her heart. One of her breasts had withered -

She picked up Muhammad 8. embraced him
And held him to her breast,
This withered breast suddenly filled,
Overflowing with milk,
And noble Muhammad 8 drank milk

From that breast, delighting in the taste.

As she offered that breast with joy

The other one also filled,

Overflowing with milk,

She had an excess of milk and it flowed.

While noble Muhammad 8 delighted in the taste

Her illness disappeared,

Halimah who had been thin filled out,

Blood rushed to her face

And a fragrance poured forth as she was cured,

Her heart and body changed,

Halimah acquired the appearance

Of a sixteen-year old girl,

Her heart and her body became very beautiful,

Her face was lit with radiance.

As soon as Halimah picked up noble Muhammad 8

And embraced him to her breast

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Lt on th e TVay to M

Her state changed completely,

Her l her faith became firm,

Her determination strong,

When she held noble Muhammad @

Her l miin became very firm. Contemplating the exaltedness with which Noble was born

And had grown, Halimah accepted the truth.
First the Athi made noble
An exquisite taste for Halimah,
Then He transformed her body completely,
A beautiful state, her heart melted

Muhammad

Wit thoughts of the Athi.
She called him Ahamed and the name
Noble Muhammad @ flourished,
Then Halimah decided to take him
To her little town of Qulay.
Noble Muhammad 9 also decided
Wit firm determination
He would go to that country,
And Halimah w given permission
From Aminah @ when she requested,
"Please let me take this child to my town,
Let me nurse him and raise him;
A soon as he is weaned
I will bring him back."
Halimah spoke to Aminah @ so peacefully,
!

f 5

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I Song of Muhammad8

With patience and profound humility, Showing her the baby and how her body. Her entire condition had become

A state of peace and tranquility.

With great joy and tenderness Aminah (took the Athi Nabi
And put him in Halimah's arms,
She received him saying, "AIIahu Nayan is our help."
As she was about to ride off happily
T owards the town called Qulay
On her haggard old camel,
That ancient creature became big and strong,
It jumped up and down,
Its skin changed, its blood changed,
The old camel became young and sprightly.
On the way to the town called Qulay
The camel trotted along very quickly,
And when they reached the joyful town
Called Qulay, when she saw it Halimah
Thought to herself, in her qafb, her heart,
"0 Athi Rahman, 0 Jothi mani, radiant gem,
Is this Your child of grace,
Is he the gem precious in all the worlds,
Is he the eye of completeness,
Is this a child born through Y our grace,
Did You create him a resplendence,
Did You name him resplendent Muhammad,
Is he the primal one for ihih and the heavens,

Conghte maria

Lt on the 117ay to Mecca

Is he a pr imal god,
Is he that resplendent Nabt that Prophet,
Is he a pearl for all the shining celestial beings,
Is he Muhammad?
He's cured me of many troubles

I've had for so long,

My body has become full and strong,

He has given me exaltedness, radiance,

He has made radiant beauty

Pour from my face.

As soon as this precious baby took my breast

A state of coolness, beaut y and bliss rose in me.

Is this good baby the emperor of two worlds,

Is he a messenger of the gracious blissful Lord,

Is he the annal, the great lord,

Is he the jewel, the diamond,

Is he that Mahmiid whose value cannot be estimated,

Is he the Nabt who knows all subtleties,

Is he the radiant light

Which transformed this old camel

Into a young strong one, Is he the nectar of love,

Is he the golden one who belongs to everyone,

Is he the Oastagir, the helping hand,

Is he that unfailing light,

That precious diamond, the crown jewel,

Is he the tender seedling of our race,

The remedy which came to relieve our poverty,

Corhte maria

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Is he the savior who came
A a light to relieve our poverty,
Is he that precious gem
Radiating throughout the world,
Is he the light of Your grace?"
So say ing she pra.ised the Athi
And then embraced Muhammad@ to her breast.

The camel strode quickly as they traveled on. All along the way dried up trees and shrubs became green and began to bear fruit when they saw noble Muhammad@. The dry trees began to flower, fruit ripened very quickly. It is impossible to describe the beautiful changes which occurred. When she saw all this Halimah's heart melted, her intentions melted. She thought to herself, "What marvels are taking place because of this sweet, noble baby." With heart and thoughts melting Halimah praised the causal Rabb, the Lord, she praised Him. Before she reached the little town called Qulay heavy rains had f allen, the poverty, the illness vanished, ponds and lakes overflowed w ith water, all those who had been undernourished were fed, they became strong and vital. As Halimah held the flourishing gem, the Lord concealed in the form of this child, she embraced him at her breast with love, she fed him her milk. While he drank her milk with joy the entire town of Qulay prospered. The povert y which had been there earlier dis appeared, the crops that had dried grew fast and strong, the endless

povert now Aew away.

When our praiseworthy Rasul@ was a child he was the color

of a beautiful emerald, the fragrance of ka.tt1 of musk, emanated

from him, overflowed and filled the air of the whole town of Qulay.

When the lame and blind approached the baby and touched him.

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the sight of the blind was restored, the lame were he.aled, they walked about briskly; everyone was in awe of the many wonders the saw. Is it possible to describe the wonders of the radiant Na!Jrf!j, all the wonders which occurred before the child of the Athi was one year old, the child Halirnah brought horne?

"0 will the mother who gave birth

To this child understand my plight?

I came like a slave to accept this baby!

0 my Rahman, the Merciful. who kidnaped this baby,

The noble child bor n in Mecca?

For me, he is my wealth,

I who am his foster mother, And for Ainah, his mother,

He is the fruit which is her wealth.

What explanation can I give

To the mother who gave birth to him?

All this time I've raised the baby

As tenderly as if he were my very own life,

He is the treasure we all share in this country,

He is the golden child who blessed this country,

The child I raised as a precious gem

With the grace and mercy of the Athi.
How could he just disappear
Without my noticing as I was on my way to deliver
Resplendent Muhammad into Ainah's arms,

A Song of MmmaJ'

0 my Athi Rahman
What shall I do, what shall I do?

The whole world will rebuke me,
The whole world wiiJ mock me,
They will say I am the sinner who killed him.
Is this my destiny in the world
Or is this Your test 0 my Rahman?
The missing baby whose justice never falters,
Who displays his wonders for the whole world,
Is his disappearance an illusion,
What treachery is this,
Who played this painful trick on me?
Is it some plot to murder him,
Is it a trick, is it a mantra, is it maya,
What shall I do, what shall 1 do?
0 my Athi Rahman is it my destiny
To be insulted, to be called a murderer,
To be made a victim of the world?
Even if You take me, even if

The angel of death seizes me,
Whatever anyone may do
I am not afraid of death 0 Rahman !
I accepted this treasure worthy of trust
With my absolute faith,
But I didn't do him any good
And now I am a victim of disgrace;
Is this my destiny

Corhte maria

L / on /b e W a y /o .

;

Or is it Your test?
In my hear t I knew that Muhammad,
ThatNahrwho knows every subtlety
Is the being who can bring me happiness,
I realized he is the resplendent gem
Who never falters in justice.

Who played this trick on me?
Is this a trick, 0 my Rahman
Who understands everything?
No one knows about it yet,
0 my Father to whom shall I complain?
Will the world ever believe me,
Will anyone accept what I say,
W ill they understand my thoughts,
And even if they understand my heart's conscience

Will the world believe it even then,
Will they believe it and accept what I say?
0 At hi whatever this may be I believe it,
My body and my heart melt,
My heart weeps, what shall I do,
0 my Rahman what shall I do,
Who in the world will ever accept me?
The world which has gone wrong
W ill never understand justice.
Will anyone accept this truth
In a world which does not understand,
Which has no mercy?

Corhte maria

A Song o f Mmro.iJ6

0 my Athi is this some kind of trick,
Is it a torture of the deceitful?
In a world where there is no reason
Who will understand what is right?
0 m y Rabb, m y Lord, m y Rahman
Who transcends all worlds,
0 m y Rahman take m y body, but please
Give me back noble Muhammad,
A treasure of truth here in this country,
The ruler of Mecca, and I believe
The friend in mah.!har, the gathering on Judgment Day.
How do I know that he explained all sorrow
If he is now one with the H aqq, the Truth?

0 Rahman forgive m y faults

And give me back that treasure, that Muhammad,

Who is like the fragrance of a flower.

As I think about this radiant flower

Who lives in my qalb, in m y heart,

M y heart weeps. I have been reduced to this state.

Who kidnaped him, who killed him?

Is this the same kind of thing

That happened at the beginning,

Whtm iblis became Adam's enemy,

Did such an enemy come to this world

T o kill that noble Muhammad

Who is m y responsibility?

I don't know the answer to the first,

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Lt on t W a y to M

I don't know the answer to the second,

I do not know 0 Athi,

The subtlet of what You wrote for him, 0 my radiant Rahman please come down And make my baby shine in this world.

How can I explain it to Aminah,

0 resplendent, testing Rahman,

How c I show my face with confidence,

C I roam around the world with this body

Of mine and make it count for something

In this country, this world which boasts of itself,

Which has no gratitude, this evil world

.

Which believes only in rejoicing and dancing?

If you listen to noble M&#65533;hammad's words,

Y our heart expands, it overflows How did this joyful, sweet baby of mine

Disappear, what trick is it 0 my Rahman,

D id You hide him to test me?

The noble child filled with Y our words,

The treasure filled with justice which never wavers,

That Muhammad who resplends in the qaiJ,,

The child born as a wonder of wonders,

Within two years of his birth

Our noble Muhammad displayed so many marvels.

Why is he hidden from me, who killed him?

This baby I held in my lap,

Did destiny come to cover him up,

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A Song of MuhammatJ6

Did the sinful world decide to torture him?

I am that poor Halimah who raised him,

When the world saw how all

M y illness and povert y flew away, Did it exact terrible vengeance, Unable to bear it?

0 what can I do, to whom can I complain?

0 Rahman without testing me any more,

Please give me back

Great, resplendent Muhammad.

Like Adam hurled down to the world . . . .

Who in this world took Muhammad from me,

Who took Muhammad away from me

0 Rahim, the Compassionate?

Be patient with me, have pit y on me,

Correct m y qualities in this world,

0 virtuous One protect me and grant me that grace,
Let the world believe me.
Compassion within compassion, that Muhammad,
Is the wealth which fiHed m y eyes,
You made him the r ightful, the eternal treas4re
Of this world, a lamp which never goes out,
A unequaled gem which makes every flower radiant;
His praises fill all lives.
For You and for the truth You made
That singular treasure Muhammad, You made him
The rightful treasure of all the worlds,

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Lt on th W a y to M

For J [illegible]nd aJ.bi this world and the next;
For my intention Yo' ! made him
The lamp of the heart, You m[illegible]de him
A primal tr.easure in all living things.
b luminous Rahman, this is what I thought
Of radiant Muhammad, this, I thought
Was radiant Muhammad,
And I was in a state. of eternal happiness.
Why did this strange thing happen 0 my Rahman,
Is it because of sins or faults
I committed in the world,
Is it because of some evil I was guilt y of earlier,
Or is it because of some [illegible]tain on the elders?
I do not know what dreadful evil this is,
Have I taken the birth of a sinner,

Is this unbearable pain of mind from You,

Is it suffering caused b y the world,

Or is it a test for ignorant peopl

Who have not realized the t uth?

0 primal One who permeates everything,

Is this suffering from You?

M w isdom does not comprehend this,

leas prote t me, grantYour gr:ace, 0 Rahim

I cannot live in thi s world any longer,

Even if I run away and hide no one will accept me,

The name, the stain will be mine

Till the world ends; till this country ends

They will not accept me in their hearts.

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A Song of Muhamma()f

Make me realize the truth, protect me 0 Rahman,

Make radiant Muhammad who is the meaning

Of lofty, true gniinam shine before me."

And so Halimah Aroma shed tears, wept and lamented every conceivable way until she was exhausted. Then a great being descended from the sky and spoke to her, "0 Aroma, Mother, why are you weeping in this vast forest, what happened to you?"

"0 great one what can I say? We came from the town called Qulay where I had taken noble Muhammad from Aminah to nurse him, I fed this great treasure. When he was two years old they plotted to kill him with their worldly tricks, but I found out about it and left to hand him back to his moth r. Along the way, as I was sitting under a big tree to nurse him

a white cloud came down, enveloping us. I watched this cloud descend upon us and then when I looked at my lap I found the baby wa s gone. I don't know who killed him, my baby, whether it was tricke'Yor mantras, magic

or evil men. This was my state, my mind kept asking me what I could do, if there was a reason to g on living in a world which will humiliate me, will call me every k ind of name. In any case, what reason did I have to live without noble Muhammad? I de cided to put an end to my life, 0 great one."

"Even if I were dead nothing would accept my body,

The earth would not accept me, Even if I could hang myself

The trees would not accept me, Even water would not accept me,

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Lt on the 17ay to Me

They would all reject me as a sinner.

The world will not accept me,

The world, this country will chase me away

And call me a sinner emptied of truth,

Even my relatives will abandon me,

Everything in the world will reject me,

Trees will reject me, leaves will reject me,

The world will reject me,

The blood in my body will reject me,

My legs, my eyes, even the forest will reject me,

Every living thing will reject me,

Even the One, the Athi will reject me.

The people of this world will call me a sinner

And will not accept me,

No one w ill accept me 0 great one,

No one in this world will accept me,

No one will look at me

And no one in this world will ever protect me.

0 great one I have no one,

No one c bring me back

Together with m y people again,

Even if I weep with sorrow in my heart

No one in this world of the rich

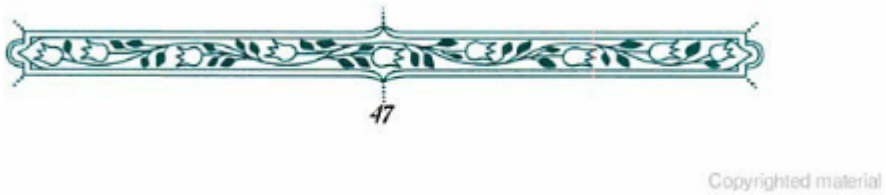
Wul ever understand me,

No one will value the body of this sinner,

They will never bring me back t the primal One,

They wil l throw away, they will just discard

The body of this sinner.



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A Song of M uhammad

0 great one, who will ever associate with me? There is no one, there is no one in this world,

Theyll say I've lost my reason,

They'll say I'm a sinner out of her senses,

They will never associate with me,

The worıd will discard me as a sinner,

Then what will I do?"

This was the way Halimah wept and lamented untml the great being consoled her, "Mother do not cry, there is that one great Lord, the Athi who knows everything. No one c ever kill your baby, don't keep crying, don't keep saying he has been killed, that noble child cannot be killed in this world, no one can kill him." Then he comforted Halimah, "Come with me, I'll show you something to cheer you up," and he led her through the forest to a certain place. A they walked along he said, "On our way we'll find a huge temple in which there is an enormous deity; if we ask that deit y he will tell us where your son i s." When he had led Halimah

through the forest they came upon a very large temple which they entered, then he addressed the deity, "0 deit y of the world, 0 deit y of those who are virtuous, the great being continued, "someone has snatched this dear woman's baby, Muhammad. Please tell us where her lost child can be found." This is what the

great being asked of the deity. Immediately the name Muhammad @

was pronounced the

deit y toppled over, it was smashed to pieces, the whole temple

collapsed and fell apart, it was reduced to dust. Halimah cried

out, "Just hearing my complaint the deit y broke apart; I must be a great sinner because you promised, '0 Ayah this deity will answer

our questions.' But I see that as soon as the name Muhammad was

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LMt on tht W aytoMttca

uttered it crumbled to dust." And she cried again adding, "Even this deit y has rejected such a marvelous baby."

Then the great being offered an explanation, "It'S not that way Halimah, when they hear your baby's name those deities made with human hands, deities of maya, deities created by mantras, deities without love, without peace, deities without patience, with out good qualities, deities without beauty, w ithout affection, without bliss, deities without duty, patience, peace and comfort, all these deities topple over, they fall down smashed t pieces. Realize that when the name of your Muhammad is uttered all those deities are reduced t dust. You saw that, as soon as it heard the name Muhammad the deitwas reduced to dust. Understand this w ith certitude 0 Mother, and I will give you an explanation, listen to this."

"When the Athi was in His primal and mysterious state,
That incomparable state, there were three eyes,
He separated two of them, one was the Q,
The divine luminous explanation,
And the other was resplendent Muhammad.
So the Athi could establish life within all lives,
That radiant Rahman in His subtlet created
Muhammad who understands the heart, who helps,
Whose light extends through all the worlds and iikbirah.
For those who have realized themselves
He is a treasure filling the heart,
He is the light in everything visible,
A friend of aU living beings.
A fruit, nectar and honey

Conghte maria

A Song of M uhammadf

Comf orting all lives within and without,
A a treasure with an unending taste,
As a lamp for the two worlds,
A a flame of happiness
He lives within our thoughts;
Understand with certitude that
This is Muhammad, the gem of our eyes,
This is what He planted with the greatest subtlet
Within the vortex,
He fixed it firmly, placing it
In a cage to be opened;
For all those precious creations
With a true connection He called it Muhammad.

This is the light within reason,

This is the treasure with six faces which we can see,

This is the power in six levels of consciousness

Of which five are destructible;

One of these faces blazes f orth as Muhammad

Who wa s called a muham

Or six faces because of his qualities.

Man was created from five letters -

When Athi Muhammad existed

A the five colors of the peacock

The Athi created man's bo from the five colors,

He transformed the five colors into five faces,

Made them the five elements and made Muhammad

That beautiful life of the sixth.

Within the six He made six faces,

Corhte maria

Ll o111h Wl1y ' " Ma m

He understood all things which can be destroyed

And gave them clarity,

He made Muhammad the f ace

Of clarit y for three worlds,

He gave it form, He made it

The light of all the worlds

And a gem which scatters darkness,

He made it a light in the eye

For the protector of two worlds,

He made it the triple gem, the guru's gem,

The gem which rules eight directions,

The gem which spreads through all the worlds,

He made this His own, He made it a singular treasure

Then placed it in the house with six points,
Making him the grace which comforts all lives.
That Athi Muhammad was made
The primal source of every appearance,
He gave this resplendence two hundred and one
Manifestations, connecting him
To the four resplendent scriptures.
Athi Muhammad came first
T o the religion Zabiir, Hinduism,
Then to the religion Jabrat or Hanal, fire worship That Hanal is the flame, the fire
Which annihilates those who reject Him,
He burns them in that fire.
Then He made the religion lnjil,

Congh!e ma!crie

A Song of MuhammaiJ

Christianit y which is the third religion,
He made it a ocean of reason.
To understand the primal One
He made the religion lnjil;
He had that Muhammad tie up
All the demons and ghosts flying around This is an explanation of the religion lnjil.
When this one disappeared he came next as Mahmud
In the religion Furqan, Islam;
God made him the light
That appeared in all four religions,
He appears as the subtlet which resplends
With the grace of the Athi,
Without a beginning, without a form,
Without conduct or clothing he appears
A a thing of clarit y in the four, He appears as clarit in all four,
Without fault or stain.
He made that King Mahmud

A light which is not concealed,

The primal one who resplends here,

There and everywhere at all times,

The gnostic eye on the forehead of the lord

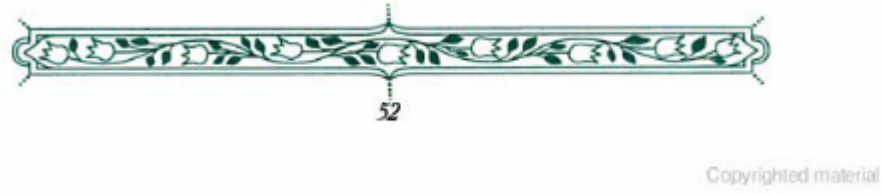
Of two worlds, who lives there and rules,

The one who has understood every scripture.

In each of these two hundred and one manifestat ions

He appeared in all his beauty,

He was lord of every guru in our thoughts,



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He gave us a understanding of truth,

He gave us true wisdom

And nuigniitzam or divi ne wisdom, Displaying the beaut y and praise Shared b y all those who resplend

A messenger and tl of the primal Athi.

He was created as the resplendent Nahl

As a treasure for the world, as the beaut y of iikhirah,

A the one who exists completely in all lives,

This Athi Muhammad, do you think

Anyone in the world could kil him,

Is there anyone who could hurt this Athi Muhammad,

Who could ever injure him or hurt him?

Understand this, he is the mystery

Of that mysterious Rahman,

No one can take the son of Aminah pr isoner,

He is the final prophet, understand this, There will be no other prophets after him Until the end of the world,

Understand he is a precious Nahl for two worlds,

No one can ever defeat him Halimah,

You will see this precious Muhammad

Clearly when you arrive in Mecca."

So said the great being

With all the conviction in his heart.

Halimah's loving heart was comf orted

A she handed total responsibilit

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A Song of Muhammad6

T o that most gracious and blissful Lord;

She walked happily towards the cit y of Mecca

Bringing the news to Aminah @

That the baby should already be in Mecca,

According to what this great being said.

As soon a she told Aminah @,

Everyone began to search for the baby.

As Halimah searched for him in all four directions of 1 '\1ecca

she heard a voice say, "Go to that grove of banana trees, there you will see Muhammad." When she arrived there she saw him asleep in the shadow of a banana tree, a five-headed cobra, its hood raised like an umbrella protecting him from the sun. Below that umbrella lay the two-year old baby Muhammad E9, fast asleep. People who had seen the snake ran away in fear without approaching to take the baby.

"0 Muhammad, you who understand every subtlety,

The snake has coiled around you,

0 Muhammad do not fear its intention

Even if it turns to coil around me,

0 causal Muhammad the snake will not bite me,

And even if it should, I know

You are the Nabl of three worlds,

The Nabl of Allah's grace,

I understand that everhing has declared

Its ln or absolute faith in you,

Lo.tt on tht 17ay to t

? E ◆

0 Guru Muhammad, 0 Riil."

She ran towards the baby with this in her heart,

And when she reached out to pick him up

The snake slo◆ly slid away,

Reciting the JaiViil in praise of God.

It turned away t hide in its den

A Halimah picked up Muhammad 9

To carr him back to Aminah @;

Then she recited the history and praise

Of Annal Muhammad for her.

"0 what can I say Amma, Mother,

To account for our praise of this baby,

How can I explain it 0 Amma, 0 Amma?

When the Athi Rahman placed this baby in you,

That was the greatest praise 0 Amma;

This is a treasure filling all three worlds,

This is a gem ruling all eight directions,

The whole world wil l claim him a Guru Muhammad,

A a holy light spreading everywhere, It will pra ise him as a flawless flower;

We should pay homage to this noble Muhammad

Who has neither fault nor blemish.

Should we describe him as the Muhammad

Who is here, there, everywhere,

Or should we welcome him as an emperor

Who rules the twice seven worlds?"

Conghte maria

A Song o f Muhammadt

"0 Arninah it is impossible to exaggerate our praise of this baby. He rid us of our hardships, our povert y and disease. We brought the child up with profound love. Because of this baby we are the ones who are blessed, we are certain we will receive God's grace, we will never see hell but will enter His paradise. I have brought the baby back to you so that you can see him, accept him. M y conscience tells me you will be comforted as much a we have Aminah Amma@ who took baby Muhammad@ into her arms. by this baby." Halimah Amma said this handing him over to

He looked at his mother and smiled,
Revealing his teeth of pearl;
When he did that the heavens began to smile,
The trees, vineyards
And houses resounded with laughter,
A exquisite fragrance
Surrounded the house of Ainah @,
Rosewater was spr inkled,
Flowers were showered down by angels from above,
The whole house was filled with fragrance
While Ainah @ held her son, kissing him.
A she understood what all this meant,
Standing on the straight, true path
She saw the eyes of causal Muhammad 6
Blossom like lotus flowers.
Aminah @ embraced him, kissing him
With such love and happiness
While the colors rose, green and blue

Corhte maria

Flashed everhere from that complete treasure.
Her reason lost in the sight
Of the most wonderful
Gnana Muhammadur-Rasul6
She exclaimed, "0 Messenger of the Athi Rahman!"

Then Gabr iel ® descended from the heavens
And recited the JaUJii t praising God,
Showering him with flowers, the wonderful fragrance
Of the Athi Rahman spreading everhere.
Compassion overflowed from causal Muhammad@
So that people would experience it with certitude,
Would obey without faltering in justice,
With determination, their eyes open.
Joy spread through Mecca as people asked,
"Where did this fragrance come from?"
People came in crowds, inhaling the sweet scent
And praising that subtle Muhammad 9.
The y understood the great marvel
As Halimah handed baby Muhammad 9
To his mother Aminah @, the wonder
Spread everywhere, his praises were heard everywhere,
That was the way
This one Muhammad 9 was praised.
Aminah @who never strayed from the law
Of truth and justice excla imed,
"0 Athi Rahman, You are the One
Who gave me this just and true Muhammad,"
And she pra ised Him again,

Conghte maria

A Son ! of 111 11hilmmild

Pa ying obeisance to Him.
When Aminah Ama@ praised the Rahman,
Noble, benevolent Muhammad@
Opened his mouth and smiled,
The fragrance of kaJtari emanated
From his mouth enveloping the world.

Conghte maria

CHAPTER III

The Child Muhammad ﷺ

Corhte maria

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A 'udhu hill.ahi mifh-JhaiJdni r r

Bi Jmahir-rahmiinir-rahlm.

AJ-.&#xfffd;alii mu 'a/

W a rahmatullii hi wa harhu kulluhu.

I seek refuge in Go from satan, the rejected,

In the name of God, the most merciful

And most compassionate,

The creator, sustainer and nourisher.

May the peace, the wealth

And all the blessings of God be with you.

BiJmli ihi r -rahmiinir-rahl m,

Y a A&h, Y a Allah Y a Allah,

Y a Rahman, Y a Rahman, Y a Rahman,

Y a Rahlm, Y a Rlm, Y a &hun,

Y a All.ahu Akhar.

A 'u'dhu hil!hi minaJh-JhailiUzir-ra jlm. BiJmilahir-rahmiinirr All praise and praises are to Allah alone; all praise, the rahmat or grace, the muhdrakiit, or wealth of the three worlds, may all that

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Corhte maria

A Song o f MmmaiJ9

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be His. 0 Ya Rahman, I put my trust in You, always the One of plenitude, of beaut y and bliss. Nothing is Your equal, this is the clarit of wisdom, the understanding of truth. May You bestow Your grace, may all my children receive the completeness of good, true wisdom, of Your certitude, Your goodness and m ay they live in that state forever with Your grace. A.

My children, we were bor n into this world and we must understand why - why were we born, why did we come here, what is the purpose of our life, why did we come to this world? What do we need to understand, where will we go from here, what do we need to know? This is what we have to examine with our wisdom. What my children must understand, what we have to understand is the meaning of our destiny and the magnitude of perception, awareness and wisdom. May we make the effort to understand this, to achieve clarity; may Allah shower His rahmat

upon us for this. Ma He send down His qut, His power, and His rahmat, may He fill us with His grace, may He give us wisdom which will resplend, which will anaze so that His praise will never fade and may the resonance of His truth resplend in our qalh, our heart, in our eyes and our intention. May this resonate fully, may Allah grant us His grace in this. A. A m i11.

With Allah's divine name we must understand every mean ing. That is our real purpose my children, we have come here to understand the inner meaning of that truth, we have come here to understand the meaning of this world. Allahu ta'ala Nayan, that exalted Lord who is God has placed His divine messenger in our midst, a witness to this. With perception and awareness we must understand the wisdom which was sent, we must open up the path of right conduct, of truth, follow that path and drink in the quali ties of this truth. If we fail to understand the laws relating to this, sorrow will rise from our ignorance. To put our trust in Allah in a state of ignorance does not seem appropriate for wisdom.

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All praise belongs to Him. To speak, to understand and act so that all praise belongs to Him is the right way. All praise is His, this is what my wisdom sa ys. It is that one Lord to whom all praise is due. We must understand that His praise is itii ll, true man; we must realize He is all our praise, we are all His praise and He is all our pra ise. For Him to understand our meaning and for us to understand His meaning is the praise. To understand the meaning of His praise, its destiny, its goodness and its blessings is to be uwii11.

Should we not think, should we not try to understand the meaning of all that in this birth, this

birth which is rare? You must realize, we must realize that to understand the truth is even rarer. This is the reason Alliihu ta'iili i Nay an gave us His divine messenger whom He sent a a witness among us, to make us understand our purpose and our wisdom. He exposed the truth thr·ough him, He recited it to our wisdom, He explained how the truth can be used to rule our lives and how it also resonates in ou: r wisdom. That is the state in which we must realize this and drink in the qualities of Allah's messenger.

I will now describe a few of those qualities, qualities which belong to uwi true man, which a the beautiful qualities of Allah. These beautiful qualities belong to iiin. Allah created His mes

senger with His beaut y and He created til.fiil with the qualities of

His messenger. Whenever this beaut y shines and re.splends the

resplendence is called man or wi or Adam ®. Whenever man

develops that praiseworthy resplendence and resonance, that

beauty, whenever he displa ys this beauty, these qualities, these actions, this conduct, goodness, compassion, mercy, love, af

c

tion, .tabiir, the patience within patience, .tbakiir , the contentment

within contentment, the patience, the many other related good

qualities and the conduct which means we act with them, he re

ceives that mabaiJbah, that love of Allah and His .talii m, His peace.

We must become such a u1.1ii11. If do not reach this state we

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will take the form of hayawiin, a wild animal, and we will have the

qualities, actions and wisdom of a hayawiin.

This is the gracious explanation of truth our exalted Na.bt our Prophet @ gave us, this is the reason why he came as the witness, as the messenger of Allah. Should we not consider this

state, should we not realize it? May we try to understand the explanation of this truth, may Allah help us with His gracious resonance of wisdom. I will give another explanation now to my children and myself about the qualities of our beloved Prophet@. May we give this explanation of a f of his qualities, of Allah's Nabi,

Muhammad Mustafar-Rasiil @, the divine messenger of Allah and the N a.bi of us all.

When he was four years old he was being raised by Halimah

Amma who had two children of her own at the time. She had observed some of his characteristics, his goodness, his love, the qualities of mercy and she raised him as a very exaEted child. Halimah Amma raised the messenger of Allah after his mother Aminah @ passed away. May we try to understand the meaning and resonance of his love and goodness. We should think about this, reflect on it.

When Halimah's own children were four years old they used

to herd her flock of sheep and goats, it was the custom that time for little children to be shepherds of the herds. A forth is custom, Nabi Muhammad Mustafa@, ra ised by Halimah in his early child hood, even at that tender age he asked, "Mother, where do my brothers go when they leave by day and return at sundown, what is the reason for this, why do they do this?" Considering his quali ties, the love, affection and mercy, Halimah Amma spoke to him tenderly, "0 my son, 0 my precious eye, my gem, light of my

reason, 0 child w ith that radiant grace of nine gems, child whom Allah has bestowed upon me w ith His grace as a bountiful gift, 0 Muhammad!" A she said this Halimah hugged him, kissed him,

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talked to him with great love, embraced him kindly then spoke beautifully, affectionately, "0 my son, it is the custom for your brothers to graze the sheep and goats during the day and bring them back at sundown."

When our gracious Nabi Muhammad Mustafar-Rasiil eheard these words he was indeed very young, but while still a small child certain things had dawned in his reason, "Even chil

dren of my age, children at this very tender age aspire to do their duty. Am I the only one to be looked after with love and compas sion by his mother, to

receive food, be given comfort, tenderness, affection and happiness without doing Allah's dut y as they do? Is it right for me to f orget the focus, the intention of Allah's duties, to have the desire to enjoy my own comfort?" At the age offour he thought of this by himself and sa id so to Halimah. "0 my Mother," he said, "I want to herd the sheep and goats with my brothers tomorrow, please send me with them."

Then Halimah Amma answered, "0 gem of my eye, my son,

you are only a little child, the path your brothers take ha stones, thorns and underbrush, there is so much heat and sun, so many dangers. When you herd animals they run of f in all directions;

your brothers have to round them up to bring them home. Your feet will be pricked by thorns, you will suffer such pain you will not be able to bear it, the sun will blaze down upon you, 0 my eye,

0 my gem!" Halimah Amma embraced him pleading, "Please for get about this, take back your request."

But Muhammad Mustafar-Rasiil@ even at t hat tender age replied, "0 Mother, Allah is the only One with compassion for all lives; haven'tyou understood His qualities and His duty yet? We've all come to this world t do the dut y He h assigned us. You look after me alone with your love, your compassion and tenderness, you treat me alone with so much love, affection, compassion, care and exaltedness, but you should look after all beings wit!h the same

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qualities. 0 my Mother, shouldn't you feel the same compassion for all the children who walk on stones and thorns in the heat of

the sun, suffering all that? Shouldnt you share the affection you have for me with them too, 0 m y Mother? Only when you offer

everyone the same love you show me will you become a precious mother for the world." He opened his beautiful mouth and said these words.

When Halimah Aroma heard that her heart melted, "How

will I ever get over this great love I have for you? 0 m y eye, 0 my gem who rid us of our difficulties, our diseases, our poverty, you removed all povert y from the land, you gave us such love and

affection. You brought the trees back to life and made them flower again, you made the rains fall,

you made the sheep and cattle sleek and fat. 0 Messenger of Allah who displayed His qualities of merc and beauty, who ended our suffering, how can my mind accept something which will cause you suffering?"

To this he replied, "0 Mother, that Allah who is complete in all lives, who accepts everyone with equality, that Rahman, the Merciful who exists and rules equally in all religions does not have such qualities. His love and affection overflow for all beings. Only when all the mothers, when everyone in this world develops these qualities in relat ion to all beings can they be the compassionate qualities of Allah. Please therefore, think and reflect on this, offer your love to all beings, show compassion to all lives, show affec tion to all lives. Al Allah's creations are Hist﷽if a t , His manifestation. Each one of His beings knows difficulty, illness, suffering and hap piness. Only Allah understands this, we do not comprehend His

state, and that is why our wisdom sees states which are low and high. Let us be rid of our ignorance and make our wisdom grow, let us realize the truth. At the level of awareness we must try to understand the level of truth, try to acquire wisdom and drink in His qualities. Then we will understand the truth of Allah, the truth

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of His qualities, the truth of the qualities in His creations, a mix

ture of suff ering and happiness. 0 my Mother please think, understand, comprehend this state and have compassion for all lives. See how much suffering m y brothers endure and realize how much other lives endure too. We must understand this 0 my Mother, we must realize there is suffering for everyone, for us too. When you understand this you will emanate, you will bathe in the qualities of Allah. 0 Mother please think about this, pour as much affection and love on all lives as you do on me, these will be the qualities and the beaut y of Allah."

At the age of f our our precious Nahi 9 opened his mouth of grace, offering this advice to his mother. Then Halimah pleaded aga in, "Listen to what I say 0 m y son, you are only a little child, don't herd the sheep and goats, 0 my son, gem of m y eye! You are m y body, my life, don't throw away m y love for you 0 m y com passionate, loving one, light of m y eye, m y heart!" She embr aced him and kissed him again, uttering sweet words.

At that time, at that very tender age Allah's N ahr@ under stood the qualities and actions of Halimah Amma, "0 Mother you

must feel compassion for all lives." And he prepared himself for that

dut the next day, setting out with his brothers to b e a shepherd to the £lock of sheep and goats. He pleaded with his mother Halimah Amma and spoke to her with such clarit y and compassion, then he took a share of his duty, tending the animals, enduring the diffi

culties of walking through thorny bushes in the undergrowth as the others did, the sun blazing down upon him. Now we must try to reflect deeply on the qualities of such aNahl, such a Prophet@. Even at the age of four he had drunk in Allah's qualities, showing love and compassion for all lives. We must

think about this, he showed compassion and love, trust, mercy and affection for all lives. And all the beings talked to this Nahl of Allah @, all living things gave him love and aff ection, the trusted him, accepted him

as the truth and recited the kalimah asserting their faith in God.

Everhing, hayawii11J, wild animals, goats, reptiles, cattle, jinns, malii'ikat, heavenly beings, angels, prophets, lights of God, all God's creations had trust, lmiin, absolute faith and certitude in

him, they recited the kalimah, they spoke to him, accepting him without any doubt as the messenger of Allah. Such was the love he had, the affection and compassion for all lives. A he showed his love for al l living things they loved him in return, trusting him as the truth, accepting him as the messenger of Allah. Because of that certitude he was given the title Rasiilullah, Messenger of God. In that state the most beautiful qualities of Allah filled him com

pletely, that beaut y resplended from him. Because of the beaut y of Allah's qualities the name R.asiil, Messenger of Allah was bestowed upon him - for these qualities Allah bestowed that name on him. Because of these beautiful qualities, because of these actions that

name descended upon him, resplending, resonating everhere. We should also drink in the qualities of Allah that way, show love, compassion and merc to al lives. If we show that mercy, that affection to all beings they in return will show their love and affec tion to us and we will develop the qualities, the beaut of Allah, His actions and radiance.

Think about the things I have said, reflect on this, there is more. We can describe the qualities of Allah'sN ahl@ i:n so many wa ys. Think about this in every possible way. He was never angry with anyone who struck him, instead he would offer this person love and compassion, he would feed such a person with his trust. If someone scolded him or beat him he would display Jabtir and Jhillj inner patience and perfect contentment. It made no differ

ence what religion anyone belonged to, he was not biased against

any religion, his entire intention was to eliminate the ignorance of every living creature. He had the resonance of wisdom and the radiance of Allah, he, his certitude was proof that All.ah has no

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equal. He explained His truth to all living creatures, he resplended His truth to them, he made the truth radiant, he showed :it to them, he made the truth shine, radiate and resonate. That was his primal

quality.

That gracious One without an equal, the One of love, the One who resplends everhere, Ya Athi and Anathi who has no equal, no birth or death, no form or figure - Muhammad@ made all beings realize that resonance which has no equal, made them realize He is the truth. He battled with the ignorance of those who filaed to accept this because of their lack of wisdom, he fought with their ignorance, he gave them the clarit y of wisdom t plant wisdom and make it resonant. He planted faith t rid them of ignorance, he used the weapon of wisdom to make them accept Allah with cert itude, he fought all those who were ignorant with the weapon of wisdom. He had this sword of wi sdom in his hand, he had the certitude of Allah's grace within him. The truth in his hear radiated from him in a state of bliss. When that radi ance shone w ith beauty, when w isdom resplended as Allah's truth he cut their ignorance with the sword of that resonance. He conquered their qualities of ignorance, he conquered their actions of ignorance and he conquered their ignorant pretensions. He removed ever as pect of ignorance, he scattered the darkness of ignorance with that radiant sword of wisdom, all this he cut with the beaut of Allah's resonance. And that was the great war he declared, a war which had nothing to do with race, religion or creed, it was a war to end their ignorance, to cut away the darkness of ignorance. This he ba.ttled with the sword of radiant wisdom.

Using his patience, his peace, his compassion, his mer, love, trust, his qualit of loving, of trusting all beings with compassion, with Jabiir, inner patience, .thu perfect contentment and with tawku 4 trust in Him , and with his actions, qualities and good conduct, using all these and exemplifYing his words in his actions,

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through all this he revealed the realit y of truth, he removed their failure in wisdom and rid them of ignorance. With the resonance of wisdom he waged war against the darkness of ignorance. This was the flrst war he fought and this is the war we speak about here. He fought a war against the darkness of ignorance, the fail ure of wisdom, against divisions, separations, madness, indolence and the darkness within that indolence. These were the things he tried to destroy with his radiant sword of wisdom. You and I must try to realize he had that peace, he accepted all religions as one, he had the qualit y of respecting his elders no matter what relig ion they belonged to. He was never inclined to ridicule any religion. He would show the deepest respect, humilit y in the presence of his elders. He would follow them and learn from those who had wisdom. He would follow them and obey the words of his elders. He would share the sorrow and suffer ing of others, he would com fort them, he would discourse in praise of Allah, of Allah's beaut and the resonance of His wisdom.

He would say to people, "Do not be hast i any matter, offer Jal offer patience and tawakkul trust in Allah. Allah is the pervasive One of beauty, the One who is forever merciful, who forever protects us with compassion, with love, affection and kindness. He is the might y One who can g ive us whatever we ask of Him. Therefore follow Him, cut ignorance away because He has no equal, He is One, the only One who can give us what we ask. No one is as true and just as He is, no one is His equal, no one can interfere with His affairs. With His love, His compassion, His qualities of mercy and patience we must plead with Him, and with the certitude of truth we must love Him. We must drjnk in His

state of truth, drink in His qualities with His qualities, acquire the qualit y of His beauty." This is what Muhammad @ would say when

We should understand the way Muhammad @ expounded he was very young.

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T b e Chi B M uhamma'iJ9

these words of wisdom; the way he displayed his qualities, his love and trust for al beings is beyond description. His primal. his most important dut y was to remove the darkness of ignorance, make their wisdom resonate, make them realize the resplendent radi ance of Allah's resonance. Since this was his

state, he would be the first to g wherever there was suffering or difficulty, birth or death, whatever the circumstances might be. When people would strike him, he stroked their hands with love and asked whether they had hurt themselves. This was the way he would rid them of pain. To those who were vengeful, who practised witchcraft, for those pos sessed b y ghosts or demons he would s a y the BiJmin, stroke them and surrender them to Allah, His lawa/.:u' freeing them. He would

restore the eyesight of the blind; for those who were lame he would

beg and plead with Allah, "0 my Lor because You have no equal You are capable of granting anything, please grant every request." Pleading with Allah this way and lifting his hands he would implore Allah to cure that illness, and when he did this they were cured. He restored the sight of the sightless, he restored the limbs of the lame, he made paralyzed hands normal, he restored the hear ing of the deaf, gave nostrils to those who h lost theirs, a sense of smell to those who had lost their sense of smell. He would give qualities to those who had no qualities, wisdom to those who had

no wisdom, wealth to those who had no wealth.

He behaved as a slave t the slave, and as such performed innumerable acts which cannot be recalled. He restored their beauty, he assuaged their grief and suffering, begging Allahu ta'ala Nayan, that exalted Lord who is God, with that certitude to re lieve their pain. He would adv ise them wisely and restore their normal state.

Such were his qualities - it is impossible to describe all his attributes and actions. If he saw a branch of thorns on the road he would pick it up and put it in the bushes t make the road safe for

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others. If he stepped on a stone he realized the stone would hur others too, and put it some place where no one walked. If there

was anything that could be harmful to man or beast he would put

it carefully in a place where neither man nor beast was likely to walk and be injured. Whatever he did, wherever it was, he did everything with good qualities, good actions, conduct and de meanor. His actions were always consistent with his words, he never separated words from acts; he did not merely utter words, he acted with determination, in truthful accordance with them. His conduct was set by his attr ibutes, his qualit ies were insepa rable from his act ions and conduct. He always did what was good

in accordance with the most exalted qualities.

And that is not all, he showed the same characteristics, the

same conduct to snakes, scorpions, bayawiil 1.1, wild beasts, all the dif ferent species. He performed countless acts with this exalted ness. If someone broke his tooth or beat him or pushed him down, what ever torture they might inflict on him, he would bear it with <tJabtir, inner patience, he would tur n to Allah

pleading with Him to give them wisdom. It is impossible to describe all his excellent quali t ies. Goats, camels, cattle -animals spoke to him, conversed with him. Snakes, crocodiles and other such creatures offered deep love and affection to him, they spoke to him. He always manifested love and compassion for them all. What he did was the truth, what he exhibited were the characteristics of truth, he never told a lie, he did not see himself as exalted and he never accepted any praise. It made no difference what religion a person died in, he would accompany the body and help others bury it the right way. When

ever a distinguished person spoke to him it was his nature to listen, to reflect on such words, trying to understand the truth in what was said. He had no pride at all, no sense of difference between

you and /. He always displayed the qualities of humility, merc and beauty. In everything he conducted himself with tawku trust

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in Allah. When he walked he walked with his head bent down, watching the path he walked on closely, always walking the path of truth, always doing what was good. W e cannot describe the magnitude of his qualities in every respect. At every moment he lived in the tawakkul of Allah, at every waqt, every time of prayer, he prayed, worshiped and lived in that certitude of Allah. We must absorb his actions, his qualities, his ha or state, his conduct, the goodness and love of this exalted N abr@.

Without understanding his state, his actions, his excellence and then acting as he would, it is not acceptable to claim we are his followers. Someone who has not absorbed his attributes is not a true follower. Lies, f alse actions, jealousy or vengeance are not the acts of his followers. We must try to think, to reflect on this

state very carefully. Every child, you and I thamh m y brother, all of us say we are part of Islam because we do not understand the exalted ness of Islam, the actions of Islam, the meaning of Islam. Because we do not understand we proclaim this state of Islam without fear or timidity. We do not observe those actions, we do not absorb those attributes, and all our talk, our actions and our conduct are meaningless. This is our state as we act with false hood, jealousy and hypocris y. We must destroy these qualities to absorb the attributes of Allah. As long as we do not understand the truth of Allah's qualities, as long as we do not f ocus on absorb ing them our actions are all unacceptable. Think about tlhis a little, try to understand. Do not be hast y about anything, consider ev erything. If you are not in that state and proclaim yourself to be of this religion, of this tribe, you do not have true that is faith, certitude and determination.

"Who could ever praise this child Muhammad enough,

Will it ever be possible to know

Conghte maria

A Song of;lluhammaiJa

How truly great this child Muhammadur-Rasul is?

Will it ever be possible to know

How truly great this child Muhammadur-Rasul is?

Who has understood perfection,

Who h understood perfection?"

praised the magnitude of that treasure

Of eternal bliss with a tender look,

Āminah

Aminah @ praised the magnitude of that treasure Of eternal bliss w ith a tender look,

Embracing him with great affection to her heart, Embracing him with great affection to her heart, Then praising him as the son of truth,

Then praising him as the son of truth.

So that minds would acquire distinction

And have the capacit y to perceive excellence

He was born as the son of true and just Aminah @, He was born as the son of true and just Aminah @. It was Aminah established the heritage,

who

The eminent baby Muhammad@ is the prophet

Who took birth and grew up in all four religions.

He is rightly called Muhammad @ in the world,

And with aff ectionate praise

He is also called baby Muhammad @.

The state of this child Muhammad @

Made joy overflow everywhere For one-pointedness, for truth and justice he is the one,

The treasure who rules under one umbrella.

T o describe this state is eternal bliss,

T C hildMmmatJr

The one-pointed baby Muhammad 9
Who analyzes with analytic wisdom,
Marking the one-pointed path,
Who makes you aware of completeness,
That gem of graceful bliss,
That divine gem of Aminah @ is the guru nuuz4
The gem-like guru of all the universes;
Everyone in the world praises him this way,
The gem of grace, the baby Muhammadur-Rasul 9,
Everyone sings in praise of his completeness.
Search for the grace of that gracious
Guru nathan who is the exalted teacher,
Search in the way described, as it was told.
With her good intentions and good conduct
Aminah @ placed this
Firmly in her heart.
"For the whole country he is a man,
For the cage of the body he is life,
The complete treasure for those who seek him,
The guru nathan who appeared as the baby Muhammad,

Mahmūd

Muhammadur-Rul.
With the beautiful qualities of a child
And with analytic wisdom
Guru Nathan Muhammad,
The blessed messenger analyzes, revealing clarity,
This child of divine form born to the world
Is pra ised everywhere.
Niithan, nathan who is exalted, f ather of the wise,

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A Song of Muhammad

The Nahtwho is a complete treasure
Protecting everything, a gem filled
With the blissful consciousness of Jijiil, creation,
The fruit of gracious bliss,
The gem of 'Abdullah's eyes,
0 causal baby Muhammad!"
This was the lullaby Aminah@ sang
In her hear t with such clarity,
She held exalted Muhammad @ in a sacred place
And paid homage to him with an open heart,
She held baby Muhammad@,
Sang him lullabies and rocked him
In a cradle to make him happy.

During this period Halimah Amma who nursed the child Muhammad 9 stayed in their house; Halimah nursed the baby Muhammad E renowned everywhere for exalted qualities. When Aminah @ looked at the luminous beaut y of Halimah's : face, that face like an open lotus filled with fragrance, she began to sing,

"You reached forth with open arms to take my son,
My precious son, baby Muhammaduay.
Your face blossomed like a lotus flower,
A radiance now pours from your face,
Shining everywhere;
0 are you the virtuous heart,

T Chi J Muhtu,,wiJ <

0 are you the lamp of chastit y raising m y precious son,

0 gem of my eye, could it be

This Athi NabT is rightfully yours?

Did He destine you to be in the town of Qulay

Before He created Muhammad,

That precious Muhammad, the guru mani of the poor, That precious Muhammad, the guru nuwi of the poor

Who appeared resplendent in the scriptures

Of all four religions, the Nab[, the Prophet

Who reached that state of liberation?

This messenger N ablwho holds The spear of the Athi's power, This messenger Nabi who holds The spear of the Athi's power,

Who appears as Muhammadur-Rasiil NabT in this world,

This Annal NabT conceived in my womb,

The baby Muhammadur-Rasiil NabT is the gem

Of sweetest honey

For those who have come to realization,

He is the guru 1114 11i, the protector of two worlds.

You have raised him as your precious son,

A a child r ightfully yours,

A a complete treasure

Shared by all living things, b y the world.

You raised him 0 Halimah,

In a state of eternal bliss which illuminates

Like a A arne of true gi nam or wisdom,

Like a guru who comforts within and without,

Corhte maria

A Stmg o f .tlluhtwllnaiJ.

Like gold filling the body,

You took care of my son

With great fortitude, with clarity and love

You raised him in your true, just heart."

Aminah Amma < sang this song of praise to Halimah Amma who said to her then, "Y our son has remained here with you for ten days now. It feels impossible to live without this child - if you return him to me I will bring him up. This child, this Muhammad, the gem of m y eye who is praised b y the whole world and m y own two children are growing up together lovingly, as one. Cod grant me the grace to raise him to be ten times more precious than m y own life. I am bringing this child up as the baJu.thiih, the emperor of two worlds so that resplendent perfect faith will flourish. Please give me permission to take your child to the town ofQulay."

She asked for permission from Aminah @ who replied, "0 Mother, he was orphaned when he was still in m y womb. The moment he was conceived we prayed to that God who is the form of peace and beautiful qualities, praising Him. For a long time we did not have a child, then Athi Allah sent us this mth 1iw, this precious jewel Muhammad as a grace, as a light placed in m y womb. When that light descended and was placed there, every f ragrance, all the qualities, joys and a rain of flowers poured down from the heavens, from the 'ar.th, the throne, and the kurJl the gnostic eye. In paradise all the celestial beings sang wonderful songs, the birds and celestial beings sang with great beauty, the .talacvi resonated, all living things offered praise, even the earth praised, the sky praised. This child who was so praised, Muhammad was conceived in m y womb as light.

As soon as I had conceived I told m y lawful husband Nathan

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'Abdullah, and when I reported this divine dream to my nathan, my lord, he replied, '0 Aminah what is conceived in your womb is a gem of grace, the guru's gem, the primal gem of the Athi, the messenger who is to be born in the religion of Furqan, Islam. It is he who has been conceived in your womb, it is this pearl who will be most precious for all the worlds. When the child who has been conceived starts growing in your womb, I will not be alive.' "

Aminah @ continued, "And so 'Abdullah went on a trade mission to Yemen when the baby was four months in the womb, and on the way back

he died. The child's father passed away and was buried at the side of the road which leads to Qulay. Then I carried this baby from the fourth month to the tenth when I gave birth to him. Celestial beings descended from the heavens to sing lullabies, to kiss me and act as midwives, a Aock of white doves came down to stroke my abdomen. The child was born wearing a silk robe; this is that child. When I recovered consciousness they told me to name him King Muhammad, this child born with the

grace of the pure One. So I named him that, and hi name is also Athi Muhammad. Now I will hand this baby over to you with great love. Look after him very carefully." When the baby was three years old Aminah@ entrusted him

to Halimah Amma who took King Muhammad with her, re turning to the town of Qulay. There she rocked him in a cradle, looking after Muhammad 6 very lovingly, carefully, and her own

two sons as well. She raised him with great joy, with all the in tense love she had for him. Wherever she went she was in a state of joy, whenever she came home she always returned with the bliss of having Muhammad 6 at her side. Neglecting her own children, Halimah would spend all her time with @ who now reached the age of four. A Halimah raised him in this loving way she witnessed one great wonder after another, experi ences which cannot be described.

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CHAPTER IV

Removing the Bile

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Now f our years old, Muhammad ﷺ looked up at Halimah

Amma one day and asked, "0 my Mother, where do my two broth

ers go when they leave during the day and return late at night'!" She replied, "0 my son, gem of m y eye, light of my reason, 0 pure child, flawless gem of the Lord, gracious Nabi , 0 Messenger of our gracious, blissful God, your brothers take the flocks of sheep and goats out to graze in the morning, then they come back at night when they are done." Muhammad said, "0 Mother I would

also like to tend the sheep and goats, please send me with them." Halimah Amma who never refused any of Muhammad's requests E answered, "0 my eye this forest is full of stones and thorns. Y our brothers arc used to it, you are only a little child, how can you go there?" And then Muhammad E sang,

"The Athi who overflows with grace

Knows what dut is

And knows our every intention;

That complete treasure is within the j o thi,

The radiant light He manifested,

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A Song o f MuhammaiJE

And what can the people here do to me

Even if the entire country becomes my enemy,

As long as the Athi is with me

What can they actually do to me?

We have to make those

Who have not purified their qualities

Virtuous, we must show them the path of happineﷺss

By ridding them of their suffering, We have to teach the gracious words Of our bounteous Lord

So they can savor the taste,

We have to distill these words repeatedly

To make them sweeter and sweeter,

We have to give them more and more of that taste.

B y reciting these words
They become sweeter and sweeter,
When people drink them in
They should be more and more joyful.
We must reveal our most miraculous Rabb, our Lord
To them, give them more and more of the plenitude,
We must reveal our most miraculous Rabb, our Lord
To them, give them more and more of the plenitude,
We must lovingly explain God to them,
God who is gracious,
Wh0 bestows His grace directly,
We must show them
The resplendent path of the Athi Rahman, The overAowing Athi who fills everything

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And dwells within all lives,
Who spreads everywhere,
Seeping into the places which belong to Him,
Filling our hearts,
Reaching out to comfort us,
And when He comforts us from there,
Then 0 Mother, where is the stone you talk of,
Where is the murderous intent
And where is the hunger?
That Athi who is our rightful One remains One,
He will understand the situation
And help us 0 Amma, whatever evil may come,

He will always protect us,

He will alw bestow His grace 0 Amma!"

At the age of four noble Muhammad@ sang this song with great sweetness, and when Halimah Amma heard it her eyes be

came red, tears rolled down her cheeks a she cried exclaiming, "0 my son, gem of my eye, where are you when you sing like this? When you call me Amma, Mother, it's like throwing me a kiss, when you call me Amma even the earth begins to melt and ayou recite your words of nectar the trees bend their heads to listen to

your song. Go and cattle stop wherever they are to listen to you while tears pour from their eyes. Everything, stones, tre-es, shrubs all bend their heads to listen. 0 my son what a great marvel it is to see all these things bend their heads, listening t your loving words. Your sweet voice is like a cuckoo's, the beauty of that sweet music and the honeyed words make my heart tremble 0 gem of my eye. I will not deny your request but could you put it off for a week

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0 gem of my eye, lamp of my heart's intention?" Halimah Amma asked him this crying and weeping.

When he heard what she asked Muhammad @ said,
"What you say is true 0 my Amma, my Mother
Who understands my needs,
Who feeds me delicious food,
But my loving brothers and all the other children
Run around tending the animals,
Feeding them grass and leaves
Then come home tortured with hunger.
The Athi who created all lives has provided
A place for each one in this world;
0 my Mother, why have you not yet noticed
The condition of every life my age
Who roams this path filled with thorns and stones?
0 my Mother, Halimah Amma of beautiful qualities,
0 Halimah Amma, a gem who has been
Praised by the blissful Athi,
Who exists in a state of blissful grace,
0 my Mother it is good to pray
To that treasure of liberation;
Recite the praise of one eternal bliss,
Consider all lives are equal,
See them all as precious and exalted.
These are the words of the Athi Rahman,

This is that state of exquisite love,

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0 my resplendent Mother I will give you

A explanation of pure wisdom,

Listen carefully, the complete Athi

In His state of praise created all lives equal,

You must realize all lives are equal

And offer that complete love to everyone

0 my Mother, Halimah Amma."

"Amma, this is a way for us to understand, to know all living things. Haven't I watched my brothers and all the other children come and go in this condition? If they do this, why should I be lef behind? You have s much love and affection for me, you have shown me such kindness, shouldn't we be loving and affectionate with them too? So my Mother, send me along, I want t tend the sheep and goats with them."

"0 my son I'm not going to deny your request, very well, you may come and go with your brothers. Now my dear ones, you two children I gave birth to, let me tell you Muhammad is a child of knowledge for all the universes, Muhammad is the rightful trea

sure of all living creatures, he belongs to the goats, the cattle, to everything. He is the treasure entrusted to us by God. Sent down by the Athi, he is a treasure who belongs to all lives, the rightful treasure who fills all lives, the exclusive treasure for today and tomorrow. Have you noticed the sweet music of his poetry, his Ong, the meaning of his words and the way he speaks, his words of nectar drenched with honey? This is your brother's state, take him with you and protect him. I will give you bread and water in a golden vessel. T ake this, when your brother is hungry feed it to him, comfort him and keep him in the shade.

When you herd the goats and sheep do not expose my son

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Corhte maria

A Song of MubammaJe

Muhammad to the sun. When he cannot walk you must carr him, when he is tired let him rest, when he is hungry g ive him f ood. 0 gems of my eye take good care of him and bring him back safely, this is your responsibility. Even if I had to surrender my life, I would ordinar never give Muhammad over to you. And if they were to kill me they couldn't take Muhammad from my life, such

is the golden treasure I am delivering to both of you. My children,

you and the others must comfort him, protect him and br ing him home safely. He has expressed a wish to go along with you."

And the brothers replied, "All right Amma, we will do ex actly as you sa y." They let Muhammad E walk with them as they drove the goats and sheep along. Halirnah Amma watched him as far as she could see, tears flowing from her eyes. She saw the grace ful way he walked, his long arms, the light at the nape of his neck and his beauty, she saw all these signs and noticed also that his feet never touched the earth, that a dark cloud hovered above him protecting him from the heat, from the light of the sun. Halimah Amma looked at this in wonder exclaiming, "The feet of the other children leave f ootprints as they walk, but Muhammad's feet make

none.

"0 precious son, 0 Muhammaduay,

0 precious son, 0 Muhammaduay,

0 why do your feet

Make no prints on the earth,

Why does the sole of your foot

Make no print on the earth?

Is this a sign that no evil,

No sin can touch you, or does it

i s

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Āthi,

Explain the greatness of the is it

So that you c fly, move around,

Be in different places and teach,

Make them understand with clarit

That He is the true treasure,

Is this the reason your primal feet

Never touch the ear, is this why

Y our feet do not touch the dust of the world?

Annal Muhammad, Y a Rabbal-'ii lamln,

0 Messenger of grace,

0 gem of resplendence, shining fruit, Overflowing gem of gracious bliss, you are That gur mani, the gem of wisdom

Who never strays from the right path, you are

That gum mani, the gem of wisdom

Who never strays from the right path, you are

The state w ithin a state.

Y our feet do not touch water

Nor do they imprint the earth,

But your footprints are lef t on stone,

Each explanation of yours, all your poetry Is pr inted in the heart

Of every human being as letters,

Each explanation of yours, all your poetry Is printed in the heart

Of every human being as letters.

For some reason you f ootprints

Leave their mark on stone,

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A Song of MammatJ6

Your words make an impression

Even on those whose hearts

Are harder than diamond.

Just a your foot makes a impression on rock

Y our beautiful words, your most blissful form,

Your state of exaltedness, your one-pointed words,

Every truth you speak about the At hi

And all the words you say

Are impressed on the heart.s of every life.

0 my son, 0 Muhammaduay

Your graceful walk. your overflowing beauty,

The exalted ness of your thoughts,

You, our most blissful treasure

Are like the radiant light of a precious gem. 0 light of splendor, 0 noble Muhammadiiay Your determination is known to the Athi,

Your preciousness, your exaltedness are His. Truth understands this 0 gem of the universe, You are the gracious, most complete one

Who exists in every virtuous life,

0 blissful gem, resplendent; il t h t ;

0 complete treasure, a guru who proffers

The grace and plenitude of the eternal One.

0 blissful gem who understands gnim, wisdom,

You are a true guru mani,

A gem which comforts and loves.

0 thiru nuuri div ine gem,

0 guru mani, gem of wisdom,

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0 Muhammad most precious of the precious!"
This exalted Muhammad E walked along
In the company of fr iends who were beloved,
Tending the sheep and goats with his brothers,
Expla ining scriptures of wisdom t them,
Then his brothers and all those
Born with him carried Muhammad&#65533;
Through the thick forest,
Bringing him to a big tree
Where they had exalted Muhammad&#65533; sit down.
After putting him there safely
They went back to herding the animals.
Noble Muhammad &#65533; began to feel hungry,
And just at that moment the dutiful children
Born with him came running back to him,
Feeding him with tender care.
His two own bor n brothers fed Muhammad \23,
Sat him on a carpet of precious gems
And went back to tend the sheep and goats.
They ran, they jumped, they sang,
They played, and a the children ran
And played noble Muhammad 8 watched them.

Aware of his thought, his own born brothers
Came to play with him
While the others stood watching.
When the child Muhammadﷺ smiled
The sky smiled, the trees smiled and all. lives smiled,

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A So f M uhamma36

Including the grazing goats and sheep
Who stretched their heads up to see him.
While Muhammad @ was in this resplendent state
In the f orest, suddenly two distinct beings
Descended together from the heavenly world,
One was dressed like an Arab, a sword in his hand,
The other had a golden vessel in his.
They both came running towards Muhammad @,
And when the other children saw them
They ran off at once in fear.
At that moment, as Muhammad @ himself
Was preparing to run away
He was caught by both of them securely,
They seized his hands
And carr ied him beneath a uva tree.
AJ the other children
Who saw this ran away in fear,
But Muhammad @ who understood why
They were there did not show a fear,
He smiled as they made a bed under the uva tree,
Laid noble Muhammad @ on it
Then cut his chest open.

While noble Muhammad 9lay

In resplendent sleep on the bed,

The two heavenly angels cut his chest open,

Exposed his liver and removed the bile;

Noble Muhammad @just stared at the sky.

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When they saw this

The other child.ren ran fearfuUy home.

Steadfast Halimah Amma came out, saw them

And began to cry and wail,

"0 my sons, 0 gems of my eye Where is resplendent Muhammad, Where is resplendent Muhammad?"

Her two sons and the other children

Heard these words and came running back to her

Shouting and crying, NO Mother

Two men snatche d him, eed him to a tree

And cut open his chest. When we saw that

We were terrified and came running home, Amma!"

As she heard this Halimah wept and shouted,

Then beat herself on the breast until she f ainted.

Overcome with grief she got up again shouting,

"0 my son, 0 MmG, 0 Dastagir,"

And beat herself on the head

Again and again exclaiming,

"0 my son, 0 perfect gem of my eye who killed you,

0 my son, 0 my golden child, 0 Oastag ir

What shall I do, what shall I do?

Is this my destiny?"

Halimah Amma ran thr◦ugh t·he bushes

The beUs on her anklets jingling,

NWho has kiJled my beloved Muhammad?"

She cried as she ran and ran,

Shouting as she searched for Muhammad 6

"0 my son, 0 precious gem of my eye,

Cop

hi m ri

A Song of MubammaiJ9

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0 my golden child, 0 my golden son,

0 who, who has killed you?

0 my eye this is an ignorant world,

0 my precious gem, 0 Muhammad who knows the five,

0 Muhammaduay who killed you? That perfect Muhammad who came From the mercy of the Athi,

0 Muhammadiia y, 0 my son, 0 gem of my eye

Where should I go in search of you,

To whom can I complain in this sinful world

Which does not understand the five?

0 gem of my eye where have you gone,

0 gem of my eye why did you leave me,

This sinner who raised you in our f alse world?"

Halimah Amma cried in a loud voice,

Running, running, then f alling,

Rolling around, getting up

In despair and beating her head.

Halimah Amma was hysterical at this point, Beating herself on the head again and again; Overcome with intense grief she sobbed,

"0 my God what ₐ I to do,

Who in the world killed my baby?

0 earth, 0 earth tell me who

Captured my Annal Nabi,

0 earth, 0 earth, 0 earth!"

She shouted and sobbed,

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"Who killed my son, tell me 0 earth!" When the earth heard Halimah Amma

Shouting and sobbing

It shed tears and rose up before her,

"0 Amma this creation of the Athi,

This Muhammad Nabi,

No one in the world can kill him

0 Halimah Amma, 0 Halimah Amma.

Halimah Amma said, "That merciful Muhammad

Was in this forest herding sheep and goats,

0 date-palm, 0 date-palm Did you see someone kill him, Did you see this 0 date-palm,

0 date-palm, 0 date-palm?"

A Halimah Amma clung to the tree crying

The date-palm bent its leaves

Down towards the ground,

Bowing at her feet and said,

"0 my Halimah Amma, Halimah Amma,

This Muhammadur-Rasul who is perfect wisdom

And the gem of our eye, 0 this Muhammadur-Rasul,

No one in the world can kill him,

This Muhammadur-Rasul who is perfect wisdom

And the gem of our eye, 0 this Muhammadur-Rasul,

No one in the world can kill him."

As the date-palm looked at her Explaining things to Halimah Amma She fell down, rolling over and over,

Crying in utter grief,

Then she rose up again and went further along.

She struck herself on the head sobbing,

"0 my son, 0 my nine precious gems,

0 Muhammad, Y a Rasiil you speak

Subtle, myster ious words and walk in a gracious way,

Your form is so beautiful.

Your f ace is so rare, so precious,

Your blissful f ace is filled with mirth,

With graciousness and perfect qualities,

0 beloved son who killed you,

0 my gem, light of my eyes,

0 my son Muhammadur-Rasiil?"

She stood up shouting

And addressed the rock f ace before her,

"0 you rock that rose up from the earth,

0 you t rocky mountain, tell me

Who killed my son Muhammad,

0 speak, tell me where to find that gem of my eye." A she said this Halimah jumped up then fell, Hitting her head against the rock, injuring herself. When the mountain of rock saw her plight

It rose up and looked at her,

With uplifting happiness the mountain spoke

These bold words to her,

"This gracious child, a gem who fills the eyes,

0 Aroma, no one in this world c kill him,

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Removi thB

0 Hali mah Amma, the fruit of womanhood

Who fed the Annal Nabi with her milk,

0 beautiful queen of exquisite beauty,

0 Halimah Amma with the clarit y of wisdom,

0 Halimah Amma, virtuous one, you are

A gem who ha s always been chaste,

Your son overflows with beauty,

This Annal Muhammad, this Lor Muhammad,

This child Muhammad,

Y a Rasiil, no one can kill him,

Therefore, do not be afraid Amma.n

Halimah Amma heard these words,

Shouted and fell rolling on the ground. A rose now addressed Halimah Amma,

"When our flowers bloom the fragrance which comes

From us is causal Muhammad,

A long a s this beaut iful fragrance exists

Within us, as long as this fragrance pours

From u filling the world,

This beaut y which you accept, which you wear,

Who in the world can kill him?

I am telling you this, listen 0 Halimah Amma,

Could anyone do that?

Calm your disturbed mind, fill it with trust,

Be peaceful, establish the intention

To see this Muhammadur-Rasiil who is

Filled with the exaltedness of peace, with tranquility;

Stand firm, don't let your mind tremble and sing.'"

Corhte maria

A Song o f M ubammn/J@

The rose continued, "Amma, go now

And look for him 0 Amma."

The rose uttered these words

With its beautiful fragrance, with beautiful qualities.

Once she heard this Halimah Amma flew off,

Flying and flying, f alling and falling, She went further on in search of him.

Her body was scratched and torn everhere, Her head was crushed, her eyes were wounded, Blood flowed from every part of her body,

Her mind was dark, her beaut y faded, her face pale,

She kept running, falling and crying.

Corhte maria

CHAPTER V

Searching for Muhammad ﷺ

Conghte maria

Searching for Muhammad ﷺ

A she ran Halimah Amma saw a flock of white pigeons

Flying along nicely up there in the sky,

She stopped and sa id, "0 white pigeons

Who fly through the forest, stop awhile And listen, did you see our Annal Nabi? Think, remember and speak the truth!"

When the pigeons heard the words

Of the Annal Nabi's mother @ they recognized her,

They flew down around her respectfully

Showing great love, sympathy and compassion for her,

Then Halimah heard these

Sweet words from the pigeons, "No one can kill him, wherever

The Annal Nabi stays is a place which will flour ish,

Which will prevail in the dwzyi and iikhirah,

This world and the hereafter,

He is a complete treasure within our lives,

He is a lamp dispersing all darkness,

He is a great radiant light,

TheN ahlwho rules within and without,

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No one c kill him 0 Halimah Amma."

When she heard these words Halimah

Wept and ran further along, She fell then kept running. As she ran and fell she saw

A herd of spotted deer running

And leaping towards her asking,

"0 Halimah Amma why are you crying?"

Then in her extreme grief and exhaustion

She said, "0 spotted deer who live in this forest, Please stop, tell me, did you see our Annal Nabi, The Nahtwho has no trace of deceit or trickery, That baby Muhammad, the fruit

Which has come to complete matur ity,

Did you see someone kill this precious being?

Tell me if you saw the Annal Nabi,

Tell me where he is."

When they heard these words the hearts Of the herd of spotted deer melted, Their eyes shed tears as they uttered These sweet words, "0 Halimah Aroma

No one in this world can kill our holy Nahi

Even if someone tried to kill this causal Nl,

With trickery or treachery, or tried

To torture him with knives and spears

Or tried to burn him, they would never succeed.

Believe it firmly,

Think this way 0 Halimah Amma."

Corhte maria

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She heard these words and ran on further

Until she came upon a well where she

Ran right t the edge;

She had seen the water and wanted to f

Headlong into it, that was her state,

But the water changed its course and rose up,

Lifting Hali mah with it and throwing her back.

Then the water spoke to her,

"Amma, I am telling you this certain truth,

Listen carefully Halimah Amma,

That creation of the Athi,

The ;6 th4 the light who is beyond wisdom, Who is a resplendence in all created lives Is given the name causal Muhammad,

He is the mysterious being

Who knows everyone's intention,

He is the beyond deceit,

He is the delightful taste of honey,

He is the blissful honey

Which satisfies all thirst,

0 Amma no one in this world

Could ever kill that golden Muhammad,

The one within you, within me,

The one who lives i n completeness within all lives,

A treasure of innate beauty, Could anyone in this world Ever kill such a being?"

A Song o f M uhammade

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Halimah Amma rose up from there and ran on,
She ran until she fell to the ground,
She rolled around and ran on,
Her clothing swirling around her,
Her body bleeding with wounds everywhere,
Her beautiful hands, her feet,
Her whole body pr icked by thorns
A the blood rained down in beauty.
When she ran further along
She s a pack of leaping wolves and cried out,
"0 you wolves who roam the forest,
Stop a moment, you who are all
Well-known for murdering without sympathy,
Did you see my son Muhammad
Anywhere in the world,
Did you kill my causal Muhammadiiay deliberately?"
A she repeated these words Halimah Arna shuddered
And fell unconscious, "Tell me 0 wolves!" she said.
When they heard her words
And saw her strike herself on the head
The wolves came running towards her with reverence,
"Not for a moment would the Athi forget
T o protect noble Muhammad,
The N ahrwho knows wha t is in the hereafter,
0 Amma this forest belongs to us
And our family roams around it freely,
0 Halimah Amma we have not seen your might

Nabī.

Any place or at any time in this forest,

If we had we would have fallen

At his feet, we would have recognized him,

We would have properly recited the true kh to him,

Our declaration of faith in God.

0 Amma that Muhammad

Who is to be found in all lives,

Who was born in this world,

Who walks this earth with his feet

Never touching the ground, that Prophet

Who flies aloft this way,

Could anyone in the world ever kill him,

Could anyone ever kill that Nahi

Whose justice never f alters?

Who on this earth would ever str ike him,

This perfect gem of wisdom,

The holiest in all the eight directions,

The fruit which excels in grace,

The sun and moon rotating around him

To his right and his left,

This light which never fades?

Thirty-three million dlw celestial beings

And niv, gnaniJ, JitrJ, mtr

The realized beings f all at his holy feet,

They accept him with certitude and receive

The key of gniinam, of wisdom, from him,

And when they receive that state they live on

In this world, roaming it a saints or sages,
They uphold justice, they speak of good and bad.

Conghte maria

A Son

This noble being who clarifies the explanations,
This caus Muhammad,
Who would ever kill him?
0 Amma no one in the world can kill him,
Whoever came here t do that
Would be in danger himself."
Halimah heard and understood
Every word uttered by the wolves, her heart melted
As she went along further in search of her son,
Until she realized she was in that part of the forest
Where her own sheep and goats were herded.
"This is the place, thi s is the place I" she said,
Then HaJimah found a carpet and exclaimed,
"This is the carpet where Muhammad was fed I"
And she fell on it, rolled around and wept.
Halimah now lay on the carpet of gems
Where Muhammad 6 h lain
And her heart began to melt with compassion,
Then she hit her head, grieving so much

She fainted, f alling on the gem-studded carpet,
She wept, pulling at her mouth,
And beat herself on the breast.
While she was suffering this way Muhammad @
Lay on a hammock above her
Between the branches of the uva tree,
Asleep, facing the sky. Halimah saw him,
Climbed up the uva tree exclaiming, "0 my son!"

Corhte maria

Srchig f o r Mmn6

Then brought him down and embraced him,
"0 gem of my eye, light of my wisdom,
0 gem which dispels the dark, 0 fruit of two worlds
Who killed you? 0 tell me
What happened my gem, 0 my guru
Of flourishing beauty, 0 my holy one,
0 blissful Muhammad
Who is g iven the name Ya Rasul.
All lives are your slaves in this state
Of yours, tell me who those sinners were,
Those hard-hearted sinners who came to kill you,
Who did this to you?"
Halimah said this with a troubled heart,
The tears flowing down her cheeks,
Her grief extreme
A she carried Muhammad @ in her arms,

Holding him to her shoulder, her breast.
During those moments when she had cried out
In bewilderment, Muhammad@
Had been lying there
Facing the sky, not uttering a word.
Halimah said, "Holy Muhammadur-Rasul.
0 blissful child, 0 child
Whose heart is at peace, 0 my son of joy
When I hold you with such happiness,
What can I say,
I do not know who deliberately cut you open,

107 i

Conghte maria

A Song o f MuhammtW6

0 Annal Muhammadiiay, 0 my son Muhammad!"
As she looked at the calm fe
Which h blossomed like a lotus flower,
Which was suffused with t!"te honey of joy,
The Annal Muhammadiiay whose lov ing face
Poured forth honey, as she looked
At his beautiful face she asked,
"0 son, who lost his sense of justice
And cut you open, 0 gem of my eye,
0 my son Muhammadiiay, whoever did this,
Is his heart of stone or iron?
You are man-God, is he man-traitor?
Who dared kill you 0 my son,
Gem of my eyes, Muhammadiiay?"

As Halimah wept she sa id,

"0 my son whose words and radiant face,

Whose qualities as sweet as nectar melt the heart,

Who has six levels of wisdom

And the abilit y to use them,

Who recites loving words from the sweet book,

Who is the messenger of the Athi,

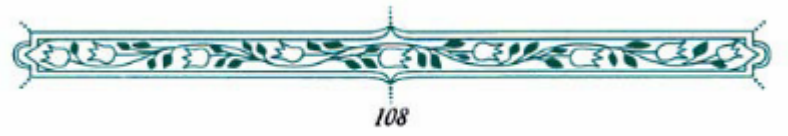
Who understands intention,

Who h love which emanates

From the clarit y of his qualities, who is

A treasure chest of the books of w isdom,

Whose face is suffused w ith the honey of bliss, They failed to recognize all your beautiful signs, But why did they seize you and cut you open?



Conghte maria

&archig for M ummai f

0 m y son, 0 gem of my eye

Would anyone in this world with devotion

Or divine analytic wisdom ever touch you 1

0 my son, 0 gem of my eye

Who is the guru of wisdom,

0 the lamp, the gem,

Divine lamp of truth and light,

0 lamp of the migniina guru

Steadfast in the form of exaltedness,

Who cut you open, tell me m y son?"

While Halimah was still crying and sobbing

Muhammad 6 gazed at the sky,

On his face a radiant smile,

His body like a blooming lotus flower;
Still looking up with this quality,
The honey of compassion,
In the most exquisite state of beauty, of meditation
And the precious determination of his heart,
That Muhammad 6 who was aware of everything
Was gazing at the sky.
"0 my son who has lost consciousness,
No what can I do,
0 gem of m y eye aren't you conscious yet?
Can't you speak? 0 m y son
Haven't you recovered from these wounds yet?
0 Muhammadiiay you are not saying a word,
What have they done to you?"

Conghte maria

A So f Mubammau9

Then Halimah ran on, falling
As she carried her son, still crying and weeping,
"0 divine gem, guru mani who fills my heart!"
With great love Halimah Amma stroked him,
Her hand searching his body for the injury, exclai ming,
"0 exalted Muhammad, Y a Rasiil!"
She could not find any wounds or marks
To indicate that someone had cut his body open,
There was not a single blemish on his body.
She said, "0 radiant gem, 0 Muhammad,
Your two own bor brothers
Came running to me in tears,

Crying, saying some sinner had caught you,

Had killed you. Such was my state,

0 my son I lost all reason, I ran

Shouting and crying to look for you.

0 Muhammadiiay open your mouth of nectar, speak

0 gem of my eye, 0 Muhammadiia y,

0 blissful Messenger Muhammadiiay."

Halimah was still crying and sobbing

When noble Muhammad @

Opened his mouth of pearl,

"0 Mother my sweet nectar, calm yourself,

0 my sweetness, 0 m y Mother, honey of the heart,

Gem of my eye, make your i11,

Your faith firm with determination,

With certitude know that the Athi

Who created everything with His true effulgence,

Conghte maria

Searchig for Mmmai J 9

His eternal true w isdom, know that

He is One, only One, 0 my Mother,

0 radiant gem given the resplendence of the At hi,

Who shines in three worlds

With exaltedness, 0 my Mother Who was fashioned in the form

Of the gracious Lord of bliss, the Athi." Muhammad 6 said these words, sat up And looked at his mother's face,

When Halimah heard this

She hugged and kissed him say ing,

"0 my son, Muhammad the comforter!" Then she asked him to tell her in detail

What h happened there, "0 gem of my eyes,"

She began kissing both his cheeks,

She k issed his cheeks with such love,

Such happiness, she stroked his beautiful face

Embracing him to her breast, rocking him,

"0 gem of my eye, 0 baduJhiih, Emperor of these two worlds, What happened to you?" she cr ied.

Then Annal Muhammad, Lord

Opened his sweet mouth and said,

"0 my Mother who is a pearl, listen,

I speak to you with the grace

Of that complete treasure, the Athi.

This is the story of a cure

Iii ;

Conghte maria

A S o f Muhamma36

Which the One of w isdom, the Y a &h-'l

The Lord of the universes

Provided to perfect my intellect,

That one Athi who has absolute clarit y and wisdom.

This story tells how He gave me

A remedy to perfect my intellect,

So that I would have clarit y and wisdom

For things which might happen in the future,
This is the work of our might Lord,
The Athi of absolute clarity.
The beings who cut me open came
To ensure I would make the lives
Of those who are bor n with me prosper
In all the worlds of the future;
No matter the extent of the misfortune or problems
Or pover y which presents itself, I will not falter
In either wisdom or words,
I will look to the right and the left
Giving them happiness, showing them
The inner patience of the heart.
This is the subtlet y of divine trial
Which the resplendent Athi brought me 0 Amma,
This, Amma, is a way
To understand the problems of others
At once, and then give them the honey of happiness.
What I have expla ined to you i s a manifestation
Of the marvelous way commandments operate
With divine luminous wisdom, Amma.

Corhte maria

M ika' and lsrafil were the two who came

With a knife and a golden vessel;

Steadfastly they cut my chest open

Removing the bile of iblis.

That iblis, that satan within my bile

Was cut away, removed, thrown away,

Then they returned to the place

They came from; this is the reason they came,

At the command of the Protector of two worlds,

The gracious Lord of bliss who sent them. There are four kinds of creation on e

And King Muhammad lives in this cage,

He is the one who points out

The straight, true path to the eternal treasure.

The bile was removed to keep

My wisdom from faltering,

This is the precious treasure

Given by the Lord worthy of all praise,

This is the eye which removes all karma,

This is the treasure which gives the heart clarity,

These are the words of the Athi

Which clarif Y our heritage,

This is the way to establish the truth of Muhammad.

I will explain to you how truly great

The removal of my bile was,

0 li sten my div ine, sweet Mother,

The Athi created this body

A S o f MammatJe

Especially to test us;
In color a blackish blue, beyond the spleen
Bile is produced b y the liver,
This is the bile the Athi removed
For reasons He alone knew.
The two angels, in fact, revealed
M true name to me and then went away.
What they said was, 'One of your names
Is noble, might y Muhammad,
And the other is Muhammad
Who belongs indeed
To the whole of the dunyi and iilhirah,'
Then they flew up and away from the world.
0 Amma, 0 my Mother, the Athi
Took the trouble to establish truth and justice
Which would correct sins, the evils of karma,
These two came down
T o remove all those sins,
They took the bile which had been created
And threw it away,
They kissed me and kissed me,
Carrying me gently in their arms,
They looked to the right and the left,
They gave me good adv ice,
They gave me the name bhiih,
Emperor of two worlds.
'0 jotht; 0 light who does not
Entangle himself in karma,

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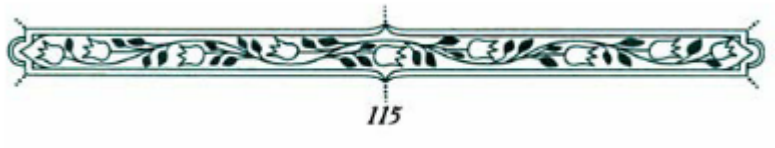
You are noble Muhammad
Mingled within all lives in a formless state.'
They praised me with these words and exalted names,
'You will resplend in two worlds.'
I heard their words, I watched them
A they flew up towards the heavens 0 Amma,
And di sappeared somewhere, I don't know where."

When Halimah heard these words
Her wounds caused by thorns, bushes and stones
All disappeared, her f ace began to flower,
Her face blossomed with beauty,
Overflowed with radiance,
Halimah's appearance was transformed
By a golden hue, an outpouring of resplendence,
Her beaut y spread everhere, multiplying ten times,
Then she held this most precious Muhammad 9
In her arms, put his head on her shoulder
And returned home with the noble child.
When her children saw them they came running
T o her with bliss and joy,
They all sang in pra ise of that Muhammad 9
Who is free of every sorrow,
And a Halimah heard their words
Her heart melted.

The children saw that Halimah's face had flowered,

A red lotus with such radiance



Conghte maria

A Song o f M uhammn39

It shone through the world,

Then she told them his wonderful story with assurance,

How in the fourth year of the Annal Nabi@

His bile was removed, how patiently

The golden Prophet 9

Went through this all by himself.

She repeated the gracious words for them,

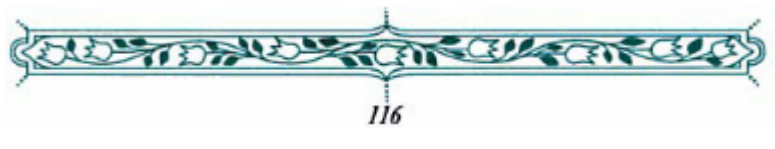
Wisdom from the Annal Nabi 9

Who had received the grace of the pure One.

And then the noble Prophet@ himself uttered

Words of wisdom and beauty.

Once noble Muhammad @ and Halimah had heard and clearly understood each other's story, Muhammad@ expla ined to Halimah Amma how to strengthen her certitude. "0 Mother, the Athi who is mingled with our wisdom exists forever as One, only One. If we find ourselves faltering on the path, what should we make of it? We must have strong fh in the G who never f alters, and so if our hearts begin to waver this doesn't seem right to me. 0 my true Mother you are praised as virtuous in the world, your qualities are perfect, you have three marks of beauty, you have discarded three angles and were bor n with the triple light. Amma, in God's work there are so many things to understand I Isn't He the One of exquisite beaut y and great bliss, the One of all might who gives His creations greatness in the world, happiness, joy and everything precious? Our minds should not be deluded about His greatness. We should not be entranced by the things which fascinate us, nor should we have blood attachments. We can love Him, put our trust in Him. Everyone should have a deep attachment, a



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Sig f o r MmtJ6

love for the primal Athi, that God who protects all creations, everything in this world, the One of al might and greatness, the Lord of two worlds, of all the universes, the One who has no equal, no partner, who exists everywhere. If we forget the Athi who fills our hearts the moment trouble or sins attack us, it means our hearts have no certitude.

Amma, how could the Athi who exists in all lives have hid den Himself from you and me? 0 Amma listen to this story. When you say the name Athi Rahman, won't everything speak to you, won't all lives melt and come earnestly to listen to His story? See this marvel, hearts fill with happiness for those who have realized the state of the Athi, who manifest a;o tht ; as light, with melting hearts in a state of love. They see the Athi and all His creations speak to them. You must try to understand, to realize this Aroma didn't you notice that before you found me, mountains, water, pigeons, wolves all spoke to you? He speaks through everhing to the creations of the Athi who have attained great qualities, the all-pervasive One speaks to those who have blissfully accepted the equalit y of all lives, who have reached the state of manu-Lan, man-God. For virtuous men and women, for gnaniJ, the realized beings, He is within them in that state of bliss, talking to them continually. To hearts which are not affected b y sadness He gives joy, He is the resplendent treasure, the Friend to a f riend, the most precious, bounteous treasure. Amma, have certitude in this sweet nectar, your heart must melt."

"0 Amma why does loving me cause you distress?

Amma, consider all lives a one,

Your heart must melt with happiness for all lives,

0 m y Mother your heart must melt with happiness.

Conghte maria

A Song o f Muhammad9

Haven't you understood this marvel,

How the mountains spoke to you 0 my Mother,

Did you think they had no life 0 my Mother,

Did you think they had no life 0 my Mother?

Haven't you understood the marvels

Of the Protector of two worlds,

Didn't you understand the wonders
Of the Protector of two worlds
When you heard the stories told by the date-palm
And the others 0 my Mother?
Didn't you understand this true treasure
In the beautiful words
The wolves said to you 0 my Mother?
Didn'tyou receive any clarit
When you heard the advice given to you
By the white pigeons
Who understood this matter 0 my Mother?
The pigeons and the herd of spotted deer spoke to you
With conviction, with such div ine wisdom,
Didn't you understand the meaning
Of their words 0 my Mother?
The earth spoke to you, gold
And other things all talked to you,
Didn't you understand these stories
Told by the creations
Of the eternal Athi 0 my Mother'!
Truly, didn't you understand the truthful words
Which cows and goats, snakes and tigers,

Corhte maria

Searchig f o r MuhammaJS

The bears, the beasts and herds of wild elephants
All spoke to you 0 my Mother?

0 Amma didn't you understand,

Crawling ants, the eight million,

Four hundred thousand kinds of creations

All happily proclaim, in all circumstances that

The Athi is the One

Who rids them of their difficulties.

0 my Mother, 0 my Amma

Make your heart fir m and remember the causal Athi.

To build this conviction accept

With certitude that all lives are one,

T o build this convict ion accept

With certitude that all lives are one.

You must always think,

Always accept all lives are one,

Find the word of meditation and receive clarity,

Always praise the precious, exalted Athi

Who will then be caught b y your love.

The resplendence of the Athi

Protects all lives;

Understanding its breadth,

Its length and depth,

Put yOur trust in Him,

Love the Athi within your heart If your heart melts, if your love melts

You w ill see happiness flowing there like honey.

This is the state in which the Protector

Corhte maria

A Song of MuhammaiJ6

Of two worlds will be seen 0 Aroma,

He will live within you and not g away,

I say this as absolute truth.

With the clarit y of your wisdom

May you not forget

These words the Athi taught you,

All lives are one.

Discard your karmic evils,

Believe the true, just Athi

Is complete in all lives, believe

That one Athi fills all the treasures in His creation.

Make your heart firm with certitude,

Hold onto the causal treasure with determination,

Be certain to beautif y yourself

With a whiteness which never changes,

Make your heart pure white,

Keep it from becoming a color,

Focus your attention one-pointedly,

Walk the stra ight, true path with certitude Because the Athi overflows with beauty, His treasure of truth.

If you are convinced all things are one

The just One will come 0 Aroma,

I tell you this is the truth,

Understand it with certainty."

Conghte maria

CHAPTER VI

Corhte maria

In the Little Town
of Qulay

"Amma, you must love all living things as you love me, as you feel tenderness for me. Remember how you went searching for me with such great pain, how you spoke to the mountains and the others. Your love must fill all lives this way, tr to show them your good qualities, your affection, offer your protection. The At hi exists only in these intentions and efforts. There are millions and millions of children like me. Amma, today at least understand the words all those creatures said to you, have affection for every life. To love all lives as your own is a state of eternal bliss, like God in ani the beginningless beginning, an orphan without the six evils. That Anathi God is the One who fills all creations, believe in Him with certitude 0 gem of my eye."

This is the way noble Muhammad @ gave advice to his

mother at the age of four. When she heard what he said, with tears

rolling down her cheeks Halimah Amma spoke, "0 my son you are that treasure of Anathi, aren'tyou? You are the being without the six evils, you have no mother, no father, you are the son I brought home with me a my wealth with such love and tender

ness, you are the son who rid me of poverty. You are that gem, you are the light of the pearl. you are the precious treasure of three worlds, how could I ever forget you?"

And Muhammad @ replied, "Amma I am not the Anathi, I did have a father and mother and I have you as my mother too. I

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did have a birth. All lives have this completeness, all lives are mingled with mine 0 Amma, all lives are my own, and since I have all this do not call me Anathi. That God alone is the Anathi,

He is the only One who has no wife, no birth, no end, no destruc

tion and no beg inning. He is the Anathi who cannot be destroyed. All those who love Him, all His slaves rightly belong to Him 0

Mother how c you call me the treasure of Anathi? Put that trust in God which you put in me. All His creations have f r iends and relatives, but He is the unique One, alone, b y Himself. When they cry they go in search of Him, those who have clarit y find Him, those who have no clarit do not belong to Him. So my Mother, from this day understand these matters wit clarity, make your heart clear, strengthen your certitude in the primal Athi, place Him in your heart. Let us reach this state of clarity. All my brothers and I together should praise the one God who permeates every living thing because He is the eternal treasure, He is the blissful treasure who has transcended all desire, He is the treasure oflove, the treasure of trust. The greater the joy we put into the search for that primal treasure, the greater the joy we experience."

At the age of four noble Muhammad @ explained this to Halimah Amma, and when she heard these words and recognized his state she began to sing,

"'0 jeweled light of my eye,

You are the son of two worlds

Who ha achieved clarit in this world,

Who shines as a guru everywhere,

A a gem who advises his mother.

A the pearl, as Dastir, a

In th e Littk T own o f Qulay

Grace which fills three worlds,
A complete treasure in all lives,
The one who fills everything within wisdom itself,
Who is given the name causal Muhammad,
You are the guru who makes our certitude firm,
Who displa ys beaut y and showers bliss,
Who manifests this pra ise,
Who is a treasure of great bliss.
You are the gracious radiant light of the world.
For completeness 0 God, You made him a peacock,
For this straight, true path
You made him luminous Muhammad.
You a the complete, the true and just one of the heart,
You are the treasure mingled in all lives,
You are divine grace,
You are the friend of three worlds,
You are the sweet honey
Through whom we see all goodness,
You are the true and just guru who purifies
The mind with clarit y and makes it shine,
You are the mysterious treasure,
You are that beauty, you are the one
Who makes this blissful form sweet honey,

0 my son of clarity, the grace of three worlds,

0 my gracious and blissful Muhammadilayl

For all the faults, for all the errors

We have committed unwittingly,

Ask the Athi and His slave, thej oth the light,

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A S o f Muhammad'

To make our hearts melt in your guru's teachings.

To show us that state, to feed us

The causal and gracious treasure,

To change our state and guide

Our qa/I along the narrow path,

Show us the right path and ftx

The eternal flame of meignam,

Of true wisdom, firmly in our hearts,

Make us understand this inner treasure.

0 virtuous and wise one, 0 jeweled light of my eye,

0 Muhammad, 0 the blissful one

Who will make the whole world tremble,

0 treasure of the gracious Lord of bliss, That Ahamed who came as a peacock At the time of the Athi,

0 Athi Muhammad

Who carne with the name Aharned

Within the subtlet y of the Niir, the resplendent light,

Athi Muhammad who carne

As completeness within the heart,

As a lamp which scatters the darkness in our qualities,

As a gem which drives out the darkness of the wo:rld,

A a guru in all the treasures of virtue,

Merged in all lives,

A gem which lives and sleeps in them,

0 wonderful being, the grace of God,

Make your guru's words clear to me,

0 my gem please show me the way,

Copyrhte maria

I n th Lu Town o f (bU.y

i

0 gracious and blissful guru,

0 Guru Nathan Muhammadiiayl"

This was the reply

Of Halimah Amma to Muhammad @,

When Muhammad@ heard these words his heart melted, he

was luminous, drenched with happiness. Holding Halimah Amma's hand he came to the town of Qul, and when the children saw them they were overjoyed. "Amma," they asked, "is our younger brother well?" She replied, " , my sons, jeweled lights of my eyes, your brother Muhammad is the baiJUJbab, the emperor of all the universes, listen to his gracious words of advice, look at his mouth wh ich is nectar." And when Muhammad @ was asked to open his mouth they discovered all the universes in there. "Look! 0 Muhammad, 0 golden one please open your mouth, let all your brothers see what is in there." The twice seven worlds were found inside his mouth, the izrJb, the throne, the kurJl the gnostic eye, the qalizm, the pen, the heavens, everything else, all the universes could be seen in his mouth. When they s this spectacle they sk into unconsciousness exclaiming, "0 Amma what is this? You are there, I am there, we are all there in his mouth, what a miracle it is!" Everyone marveled at this.

"I am telling you a wonder of wonders,

Listen my sons, who could ever describe

This true Athi Muhammad?

He is a resplendent honey of gold,

He is Das ti r , the light of the pearl,

Conghte maria

A Song o f MuhammaiJf

He is precious nectar,

He is sweetness within the true and just,

The body in its most indescribable state.

How c w evetabout praisi ng Muhammadur-Rasiil,

Will we ever perceive this. will we achieve clarity?

Will we be able to look deeply,

See the preciousness

Of causal Muhammadur-Rasiil Nabi

Resting in the qa£6, the heart, or

Fathom the depth and breadth of that qalb?

The might y One has made him

A treasure w ithin our qalb.J,

The eternal one, a nectar of the true and just,

He has made him truthful Muhammad

For all lives and everything true and just,

He ha made Muhammad the truth within the qalh.

To melt our hearts, to realize the truth

And correct our hearts,

The Athi made causal Muhammad

A treasure which never falters.

Those who understand this meaning and walk this path

Will receive the grace of Athi Muhammad

Who is that ;o tht; that light.

See this state, receive this clarit y of heart,

Realize that to walk the stra ight, true path

You have to reach the just state of Muhammad

Who is precious to the Jothi Rahman,

Who is the pure, fragrant light

Copyrhte maria

In the L k T own of Q.ulay

Of the might y One in nhar, The gathering on Judgment Day, Who is a treasure rightfully ours.

Al true meaning belongs to him, The causal Muhammadur-Rasul.

0 those most blissful words of my precious son, Let our heas flow with honey,

Let us receive clarit y and comfort.

You are a noble being on the straight, true path Showing us that true state."

A Halimah praised the complete gem of her eye

Everyone in the cit y came running in search of him,

Running to hear the honeyed words

Spoken b y loving Guru Muhammadur-Rasul

They were all overjoyed to listen to his words,

T o understand his very precious words.

"There is a miracle in this town!" they said.

Even though that wonderful Muhammad@

Was a young child they listened to his just, true words

Which spread through the town

Making everyone joyful.

When he stayed in this town at the a of four

The bountiful baby Muhammad 6

Became a very precious guru,

Everyone gathered to praise him,

He showed all the people living in the town of Qulay

How to live there together

Corhte maria

A Song of M ummaiJt

And how to rule it, improving their state.
Their minds and hearts became clearer
When they heard his most beautiful, most truthful words
Which they all accepted as truth.
The words and clarit y of divine Muhammad €
Spread all through the town,
Words which were very precious,
Words which revealed what was right and just,
Words to penetrate their hearts, words of truth,
They leed them all and found clarity.
These were words from the lips of someone unlearned,
When you hear such words it is like
The words of the Athi reaching the world,
The words this noble being uttered
Were like words showing them
The laws of truth and justice,
Of pure justice and the r ight state,
All wonderful words, words to make the heart melt,
Words to make them love the Athi,
Words to make them bow down
With respect before that baby Muhammad,
The nobleN ahc@,
Even the goats and cattle in the area

Understood his words with clarit y and happiness.

The noble N ahr@ manifested all these wonders

In this town. At the age of five noble Muhammad E Gathered all the children of the town around him,

Corhte maria

I n tk Littu T own o f {,play

When they heard his profound, beautiful words

Everyone gathered around,

Everyone listened intently

T o the sweet words ofNabi Muhammadur-Rasiil @.

The children altogether rebelled

Against fathers and mothers and aga inst all those

Who committed murders or crimes,

The even opposed anyone who killed goats or cows.

Muhammad 8 went on advising the people

Who gathered around,

His purposeful words were words

Which proclaimed all lives equal,

And the poor unanimously agreed

He always spoke the truth;

The praised Muhammad e.

When the King of that town understood this

He objected and made mischief in the town,

Collecting armies, planning to kill Muhammad e.

But the poor all realized that Guru Muhammad @

Spoke the gracious words of the eternal One Even though he had no formal learning

He had knowledge of the transcendent;

Accepting the absolute truth of what Muhammad e

Said, they joined hands together.

Once tbe King recognized all those wonderful qualities

In Muhammad @, his perfect justice,

His humility, his exalted, precious words

And the grace he showed in comforting everyone,

Corhte maria

A &ng o f MmmaJ9

The King plotted to kill him.

Halimah understood, realizing

There was a plot to kill Muhammad E9.

Believing that if she kept noble Muhammad E

Any longer there in town,

She could not predict how much harm or cruelt

The evildoers might cause him,

She decided to take Muhammad E to Mecca at once

And give him back to Aminah @. With great love and happiness Halimah embraced Muhammad E9.

"0 my son, 0 gem of my eye, gracious gem

Which resplends and manifests as Muhammad,

The y are planning to kill you in this town,

0 what should I do my son?

I have made a firm decision

To take you back to your mother 0 my son, 0 Muhammadiiay!" As she said this Halimah's heart

Wept with sadness, but though her heart

Wept and melted she controlled it somehow.

She kept thinking, she kept thinking

About radiant Muhammad E9,

The beautiful words which ce from h truthful heart

And her hea t melted a she wept,

"ThatN ablwho understands the five,

ThatN ahlwho opens the heart,

Copyrhte

material

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In the Liltk T own of (blay

ThatN ahlwho melts the heart,
Just hearing the Nahl' words entrances us,
That N ahlwho will attain eminence,
That Nahl the teacher of true divine wisdom,
That Nahl who lacks nothing For today and forever
He is r ightful Muhammad.
0 my golden one, 0 my fruit,
0 gem with no blemish of this world,
0 everlasting gnii n the fruit of that gem,
The Athi will always forbear
In this world wh ich makes you suffer,
The Athi will always grant you His grace,
He will always protect you
With His divine love, He will grant you His grace.
Is this a trial from the A,
Testing to see if people realize
The glory of His lof y words?
This enmit has been caused
By the pride of the world,
It comes from the emptiness of this world.
Those who live in jealousy, falsehood,
Thef t and perpetual evil,
Those who will come to that eternal hell
Which never ends are plotting to kill you.
I wonder if you understand their state 0 my son,
0 Muhammadiia y, eternal gem of the Athi.

Come, let us leave this place

;

IJ

Corhte maria

A S of Muhammad '

Trusting in the Athi's help."
Halimah looked at Muhammad @
A she spoke to him with clarit
Then put him on her camel,
And they journeyed together to the cit y of Mecca.
She said, "Let us g
With the protection of our gracious Lord."
But once they were on their way
Thieves and robbers blocked the path,
Pulling them off their camel;
Even a the dragged them off and beat them
The Annal Nabi@ bore this, patient and steadfast.
"Whatever harm they do me
M y conscience must never falter,
Whatever difficult y they cause me,
May my intellect not be unfocused
Nor m y judgment f a il in this world,
Even if they take my life or tear m y body to pieces,
If they tear the heart from m y body,
If they mutilate me,
I will never deviate from the words of the Athi,
Do you understand, even if their vengeance cuts me
Or they feed me poison, I can accept all this
In my heart with m y Athi's grace."

"p a, my brothers, no matter how much you harm me or
whatever else you do, if you beat me, tear the heart from my body,

Copyrhte maria

I n tb e L e T own o f Oy

if you push me, if you hurt or torture poor people like me, I will not f alter in justice, m y integrit y will not fail. I will never forget that one Athi. M y heart will always cherish the truth, there is only one Athi and I put my trust in Him. He is that transcendent trea sure, He is the treasure who belongs to everyone. Poor people like myself have f aith that the Athi is a treasure of justice, that He is the eternal precious One, the complete One, a lamp which illumi nates the heart entirely. When we accept the Athi as One, only One, we are prepared to face all difficulties, all trials." These were the beautiful words of Muhammad @.

He kissed the hands of those who beat him,

He touched the legs which kicked him

With his hand and then kissed that hand,

He asked them whether the hands

Which beat him hurt them; the Rasiil @

Uttered these most precious words at the age of five.

Because he understood the five with clarit

And had taken this noble birth,

He touched the eyes of those

Who sinned intentionally and kissed them.

Muhammad E stroked their legs with his hand and kissed that hand, he also stroked the hands which beat him saying, "May the eternal majestic Athi protect you, does your hand hurt? These hands of yours which do so many different joyful things have touched the iron body of this sinner, don't they hurt?" And with a smiling face he stroked them and kissed them.

Conghte maria

A Song o f Mubammad6

Even in this situation Muhammad @who came as a prophet addressed the treacherous people coming to beat him and kill him

as if they were virtuous men, he said what his conscience directed, caring for them too. When these people recognized Muhammad's state E9, their hearts became clear, they said, "0 what precious words he speaks! Even though we hurt him, hitting, kicking and beating him, still he kissed the hd and legs which did that. This child must be like a god, this precious child who has attained such a level of patience and tolerance. If we hurt him again God will send us to a hell below the seventh hell." Conscience made them realize this.

At that moment, weeping and crying Halimah asked, "0 my son does it hurt?" But all the beating she and Muhammad E received caused them no pain at all. They continued on their way to

Mecca where she turned Muhammad@ over to his mother Aminah

Amma @. Halimah Amma told her all the mysteries which had taken place in her town of Qulay. Aminah Amma@ received Muhammad E

in her arms with great love, "0 my son, 0 gem of my eye, guru who knows our hearts, guru 11dlhan, gem of the crown, divine gem, 0 gem of all gurus who extends everywhere as eternal, gracious bliss, gem who resplends in one form! How wonderful your wisdom is, the subtletof your wisdom, your might! How did God create you in that most exquisite light? 0 gracious gem, that God has destined me to see you again!" She kissed her son a she said this and cried. Then resplendent, noble Muhammad E sang,

"0 Mother why are you crying.

It's not right to cry in this world, Amma,

0 Amma why are you crying?

Corhte maria

In the Liltk T own o f (l y

Amma, in this world crying springs from athment,

0 Mother think of all lives as truly one,

0 Mother think of all lives as truly one.

May your heart perceive this state with clarity, Amma.

Amma, when I was only four months in your womb

M y f ather of this world, that treasure

Named 'Abdullah disappeared.

There are man creations of the Athi in this world,

Among them so many children in His trust 0 Arna, Many troubled children without fathers and mothers Of their own, so many, such countless numbers

0 Amma, who belong t no one and have no name.

In the Athi's crea tion, among those of His creation

There are countless beings, how many

Who undergo His trials 0 Amma,

You must understand and b a mother

To the world with the happiness you have in you,

So the name of Aminah will be praised 0 my Mother.

Ask this from the Athi

With love for all living things 0 Mother,

Ask this from the Athi with love

0 my Mother, for the happiness of al creations.

AJ children are rightfully yours,

Why do you single out Muhammad

As your only child, why cry for him

Alone 0 Amma, why do you do that 0 Amma?

In the fullness of your heart,

With love for the truth and justice of all lives

Conghte maria

A S of MmmaiJ6

Ask the Athi who is always melting, ask

For the salvation of all lives,

Ask Him to give them

That complete treasure 0 Amma, Mother.

Within all lives created by the Athi

There is an eternal sweetness, there is no sadness, Am rna;

To reach the state which h cut away

All sorrow in this world,

You need absolute faith in the Athi.

The world is a marvel and birth a precious thing,

To reach Him 0 Amma, is the greatest joy."

As Muhammad@ uttered these divine words

In that precious way, as Aminah @

Heard this teaching of wisdom

Tears poured down her cheeks,

Her heart melted with sorrow.

Muhammad @ said these words to Aminah @

At the age of five,

And when she heard the beautiful words

She exclaimed, "0 my precious son

No matter how many f orms we take,

Will there ever be a child like you again?

0 my son no matter how ma births I te,

No matter if I a born again and again,

Will I ever bear another child like you? Your holy words are a guru's words, These gracious words

Corhte maria

In th e Liltk T own of Qy

Overflowing from your divine heart,
These guru's words, these holy words shine everywhere,
Who can utter such words
0 my son, 0 gem of my eye?
Many prophets took a birth and came to this world,
They took birth in great and marvelous forms,
One after another they came in different states
And fell v ictim to torture and murder,
They said so much, countless words
About the poor and suffering,
The invitation went to people of all races
And religions, in the best way they could
0 my son, but the people didn't have peaceful qualities.
0 gem of my eye the words you say
Are filled with wonders and mysteries,
0 gem of my eye your words are like words of grace
Coming directly from the Athi,
Are you the Athi Himself, incarnate in this world
In the form ofjoth the light?
Have you come to show Him to the world
Or to bring happiness, have you come
A the precious treasure of two worlds?
Have you come to reveal yourself
Here, then and forever?
Have you come a the grace of the Athi
To discover things?
Have you come with the grace of God
To test al things?

Copyngh!F maria

A So11g of Muhammad6

Have you come to fill all lives completely
And to establish their trust in God?
Are you able to understand all this
W ith your beautiful patience,
W ith the unfailing duties within yourself
Before the tender age of five?
0 gem of my eye, 0 Muhammadiia y,
You who reveal what is in the embryo,
Have you filled the hearts of all lives
And given them faith?
Have you understood all this
Before the tender age of five,
0 gem of my eye, 0 Muhammadua y?
You who reveal what is in the embryo,
You are the being
Who expounds the origin of everything,

0 gem of my eye, 0 Muhammaduay

Why is this, is it because

You are the resplendent light of the Athi?

How am I to know

0 my son, 0 gem of my eye?"

Copyngh!F maria

CHAPTER VII

The Death of Āminah

Conghte maria

The Death of Āminah

Aminah@ s these words of praise and when Muhammad 9 heard them he said, "0 Amma, Amma, the Athi is the One who is great, we have f aults, the Athi alone is f aultless, but like that great God who has absolutely no fault, we must show kindness and compassion, we must give charity, we must

have justice, integrit y and pat ience, we must perform all our duties without fail.

!tlJiUz or man is the one with f aults, whether he is a realized being, agnii11i or a great man he still has f aults, he belongs to that class. Fire, air, water, earth, all those things have f aults - only the mighty. all-pervading Lord is completely without f ault. He has the power to create, to sustain and destroy everything. We have kindness but all praise and pride are reserved for the Athi who is the One of kindness, the only One worthy of praise. We should annihilate our pride completely, open our precious hearts, keep the Athi there t reveal His all-pervading glory; we should make our hearts truthful and light the lamp oflove using the wick of our gracious Lord. We should light the lamp of the most gracious Lord of two worlds there, and once we see the flame of that resplendence praise and glorif y His name with love. To praise Him is the most precious path, to praise ourselves is certainl a path which leads to hell. 0 Mother please keep praising the Athi alone, this will give you great, endless joy."

Conghte maria

A S o f Afuhamma39

"The light of the pearl which exists within wisdom

Is that precious gem, the kingly pearl,

He is beyond, beyond the six tastes,

The One who saw each embryo clearly

And then created it.

Have deep love for this Athi,

The One who is absolute and complete,

Without fault, the eternal, blissful Athi,

He is the flowering gem, the gem of gurus

Who permeates everything, who goes everywhere.

Melt your heart with concentration,

With determination and look at the Athi,

The primal One, then div ine wisdom will dawn,

You will see the Athi who knows everything.

0 my loving Mother keep tasting and tasting,

Drink the eternal hone of the heart,

You will experience the sweetness of its taste,

He i s the complete treasure,

His words are the gracious words of the guru,

He is the gem of gurus with absolute, pure qualities,

He does not use a stick,

He never beats, He never kicks,

He scatters the darkness of ignorance.

With His hands of mnam, divine wisdom,

He bears the name of praise

And grace throughout the world.

Make them take in, a theirs b y right,

The precious divine food of the Lord of Al-hamd,

Copyrhte maria

ThD oAmimzh@

The whole world will be redeemed,

Plead for His grace,

For the salvation of all your children, plead

T o be the body which consumes the Athi as food.

When you have seen that gem with certitude,

When your heart melts in pra ise

Of the eternal, blissful One,

And when you place that eternal lamp

Which is the grace of true wi sdom there,

It will resplend as the full moon.

The gem which has no equal, no form, no life,

No name, no pride and no right,

Which cannot be controlled by anything,

Single, unequaled, that Athi is the devotee's helper,

Let your heart melt, sing with certitude

That the Athi is One, the only helper

0 Amma, 0 Amma."

"The Athi alone is worthy of such praise. Ask for the bless

ing to have your children reach salvation through Him. With those

prayers all of us, all lives will grow in an exalted state, everyone, all your children, all our brothers and sisters will grow in unity, reach Cod and see our Father, we will be able to see our all-pe rva sive Father. When we behave calmly with peaceful qualities we can see His blissful radiance, we c kiss Him. The prayers of a mother and father should be one in this, and if we unite in that prayer, in that state of unit y we will all meet the Athi. 0 Amma my guru is that complete, absolute treasure. This is what my melting

Corhte maria

A Song o f AhammaJf

heart and breast tell me, and I

Muhammad @ said this to his mother Aminah @firmly believe the At hi is there." when he

was five-and-a-half years old. When she heard that she said, "0

my son, 0 gem of my eye so much wisdom comes from your lips,

so much knowledge, so much praise and so many words of truth. Words of honey, words of nectar come from your lips. 0 my child who is blessed with every beautiful sign, the light in your eyes, pearl-like teeth, rose-red lips, long arms and the light which shines from the nape of your neck, only the Athi can protect you. M y Rahman - I don't know how long He will keep you in this happy

state. If this is indeed your state, do you think the people of the

world will spare you? Is there a place for truth in this sinful world?

May the Athi always protect you in this state 0 Muhammad. I

will not live long." And then she added, "Halimah Amma, 0

Halimah Amma you take the baby, raise him and you w ill reach

that state of peace too." When Aminah Amma@ said this to Halimah Amma

her heart

began to melt, Halimah w blissfully happy, smiling, but she kept

thinking, "Now what should I do?"

Muhammad was six years old when his mother Aminah

Amma@ passed away. With joy Muhammad 6 sang,

"The One in heaven, the eternal gem, the Athi,
This is the subtle way He completes His work.
For all lives, for all these creations which perish
The final. the complete treasure is death.
May we all realize that for every creation
The causal Athi has brought into being,
We all eventually experience this wonderful state,

Conghte maria

This thing which is completeness within complete:ness,
This death which is certain.
May we realize it with a melting, understanding heart,
May we remove all our mischief and evil,
May we fervently intend to see the Athi
Who is everyone's birthright.
Sleep is a small death,
Loss of consciousness is a big death,
But they are equal in a way,
One day we will all be overcome by eternal sleep.
May we realize this is the birthright
Of each of the Athi's creations and reach clarity.
The sleep of my mother, that shining gem,
Is a sleep in which she has reached
The feet of the luminous Rahman.
Why should we cry about that blessing

And why should we be s ?

To reach the place of the Athi

Who has no attachments is our birthright,

To reach Him,

To have that clarit y of understanding

Is the gracious treasure

We receive from the Athi,

Let us all praise the place

Of complete resplendence Which has been shown to us."

Corhte maria

A Song o f MammaiJ&#65533;

Muhammad E sang this song and spoke to those who were gathered there. "Realize there is one God and that AUahu ta'ala Nayan, that exalted Lord who is God has devised two states for all living things, what is known as the small death and the big death. The big death is eternal sleep, the small death keeps changing from time to time. It is certain this small death will lead eventually t the big death which is actually our birthr ight. What we should look upon as wealth of consequence today is that death. We must try to make the world die in us before our death because in this mysterious way we retur n the debt we have incurred to the lender. This is the end of the trial or test of our Athi. If we can understand, if we realize this state we reach a state of deathlessness in which we live without dying, live forever in a state of joy. I ask everyone, I ask those bor n with me, try to die before death. 0 Athi Rahman may You bestow Your grace on us all, may we reach the state in which we die before death." He sa id, · &#65533; m in, iimln," then recited the Jalm11i in praise of God. These were the clewords of advice he gave to all those who were present. When he was six years old Aminah Amma@ passed away and tlhese were the gracious words of Guru Muhammad E at that age.

The one of rare greatness, Athi Muhammad, The messenger Muhammadur-

Rasii.l E Talked about his precious mother Aminah@

And the astonishing way she reached the Athi.

Extolling her unfailing justice

He explained in comforting words, Words of sweet honey, how Aminah@ Reached the place of the Haqq, the Truth.

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All those who lived in the cit y of Mecca
Had gathered now t give
The loving mother of Muhammadur-Rasul e3.
The one who h reached eter happiness,
The mother of the Athi's messenger
A good burial, as she had wished.

A Muhammad e described it, Aminah @,
With perfect qualities and great happiness
Came to the feet of the Haqq,
The wisdom of resplendent Nabi Muhammad @
Radiated, a brilliant lamp throughout the world.
When Abu Talib heard the sweet words of nectar
Coming from his nephew
Muhammad's blissful heart@,
He embraced him, kissed him and sang,
"0 thiru N ahT divine Prophet, 0 guru Nahl,
Precious gem of all the eight directions,
Gem of grace, 0 blissful son
Of my own younger brother who was bor with me,
0 my precious son, my blissful Muhammaduay,
You are the treasure rightfully filling all lives,
The f ruit filled with grace,
Are you the me:ssenger of the primal Athi?
0 King Mahmud who has understood all the mysteries,
For you the grace and treasure
Of trust is the At hi alone."
A he said this Abu Talib wept and cried,

A Song of Mubamr6

His heart sad, tears rolling down his cheeks.

T o comfort Muhammad's heart @

He offered solace to noble Muhammad 9,

"0 my loving son all lives a shattered and weep.

What c I do, my son, in this world

Where every creation of the Athi perishes,

Your precious mother has now also

Lef this world, disappeared,

What can I say to comfort you,

T o make you happy, my son?

Are you the messenger Prophet of the Athi,

Are you the guru Nabi for all people?

Now that your mother has disappeared

From this earth, what can I do

My son, 0 precious jewel of my two eyes? Did the Athi create you to test everything? Did He create you in this mysterious state?

0 gem of my eye, you do not understand anything,

0 my son your mother h lef t this world now,

0 my son what shall I do,

0 my son what shall I do,

Whom should I give you to?

My heart is melting, my qal is melting

And dying of despair.

When you were in your mother's womb,

An embryo of four months,

With the grace of that all might y One

Th e Death oAminab@

Your father passed aWay

Wit love I handed you to Halimah

Who came from the little town of Qulay.

While you were there, justly ra ised with love,

The enmit y of the world surrounded you,

The world plotted to kill you 0 my son. Every living thing loved you, trusted you And accepted you a the Na/Ji

Who rid us of sorrow,

Every living thing bor n on this earth Loved you a beloved Muhammad. In this world of wonders,

In the mystery of the Athi's creation

Are those who were bor a man,

As the children of Adam @,

But their qualities changed

When they joined forces with iblrs, with satan,

And became your enemy,

These ungrateful creatures of the world

Plotted to murder you 0 my son.

While you were living with Halimah

And took her Aock of sheep and goats out to graze,

Two beings descended, cut open

Your stomach and chest, removing the bile.

No one in this world can understand

That state, that greatness 0 my precious one,

0 my son, gem of my eye ra ised by Halimah,

0 gem who understands all mysteries.

Whom can I put in charge of you,
Who will raise you so that you w ill shine
0 my son, precious gem of my eye,
Messenger N of the Athi?
Were you sent down to this world to be tested,
Did the Athi give you a dut y to protect this world,
Did the Athi charge you with this duty?
From the time you were in your mother's womb
Until the age of six you have escaped
The treachery, the vengefulness
Of the people in this miserable world,
But I don't know how many endless ev ils
You may now encounter in the world 0 my son.
You are the precious child of this world,
The honey of all creation,
You are like the egg and the embryo,
Like the most wonderful creation of all creation,
You are like the egg and the embryo,
Like the most wonderful creation
For everyone who sees you,
You are the lamp of wisdom,
The gracious lamp which scatters the darkness
Like a treasure of two worlds.
Muhammad bathed in the truth,

Where am I to take you,
Muhammad bathed in the truth,
Where am I to take you,

Conghte maria

T Dtb o f Aminab@

Whom shall I put in charge of you?
0 sparkling gem, 0 Muhammad, 0 Rasul,
To this world which does not understand the truth
You have rightly come to explain the truth,
0 my most precious son
Whom shall I put in charge of you?
When my brother who was your father died,
Then Aminah raised you lovingly,
And next loving Halimah brought you up,
Feeding you her milk; when enmit
Grew in her country
She delivered you back to your mother,
But Athi Rahman did not let your precious mother
Stay here, He took her to Himself.
What can I do about such firmness?
That Lord who knows everything, all sounds,
All resonances and places,
Does He know how you are to be raised?"
Abu Talib wept and cried saying,
"Whom shall I put in charge of you?"

He held the Rasa!@ on his lap and cried.

"0 my Father who has known the six tastes,
Please listen, when I wa s a four-month embryo
My father went to Yemen to trade i lawful goods
And died on his retur n journey.
The Athi who knew this

Copyrhte maria

A S o f tll uhammad6

Planted me m ysteriously in my mother's womb,
Protecting me for ten months,
With His keen awareness watching me,
Tenderly watching me grow there, a special treasure.
When I was ten months in the womb
He sent down celestial beings from the heavens
To act a exper t midwives for my mother's needs,
They spoke to my mother gently and comforted her.
The Lord who protected me, who knew my state,
Who knew I would have no milk,
Who created Halimah Amma
Ahead of me in the town of Qulay,
That Athi shrank one of her breasts
So that no one could be suckled at it,
Do you understand the magnitude of such an Athi?
Don't forget the subtle Athi destined
One of Halimah's breasts to shrink
So that no one could be suckled at this breast
Which was destined for the true Muhammad.
I was born in that most precious cit y of Mecca,

For more than twelve years there was famine

In the town of Qulay, and do you know, Because of this, women from that country Came to Mecca as foster mothers,

With certitude to suckle the babies of Mecca.

When you saw Halimah,

With your clarity you especially chose her

T o nurse your brother's son,

Conghte maria

Did you not realize the mystery of the Athi?

You told Halimah I wa s a poor child

With no money and lovingly brought her home.

She cried, tears pouring down her cheeks

A she exclaimed, 'Is this the Athi's doing?'

All the other women whom famine drove

To feed their stomachs by nursing babies

Took chiidren from r ich f amilies with plent y of money,

They were given presents and money

To act as foster mothers to the babies,

Then they went home.

'Was this what He destined for me,

To foster feed a baby as poor as I am?

How c I satisf y my hunger?'

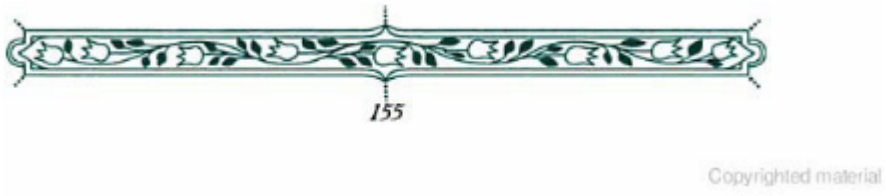
As she said this Halimah cr ied and cried,

The tears running down her cheeks.

In the fullness of her heart

She thought about the Athi's justice,

She kept thinking about it,
Appreciating with certitude the strengthening words
Which had come from her husband.
A she understood, Halimah realized more completely
The Athi's intention, that Athi
Who never strays from the path of truth and justice,
She understood her husband's explanation,
The husband who was a guru to her.
She said, 'We are extremely poor 0 lord, 0 master,
Is this the Athi 's doing,



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To bestow this suffering on me?
While the others who came were able
To find very rich clients
And honestly receive such wealth,
So much money before returning home,
He gave me a child
As poor a I am. Let us see
What my Lord has destined for us,
Come my husband, come.' "

"You've seen how Halimah compla ined to her husband then came to see me, this is something you've witnessed."

"'Halimah came to see this baby and my mother,
She took me in her arms with loving qualities.
Wasn't it you 0 my Father,
Who took this child and gave it to Halimah Amma?
The moment she accepted me with joy and happiness,
The moment she embraced me to her breast,
That breast of hers which had withered
Filled and overflowed with milk, Halimah
Who had been so thin became plump and peaceful,
The withered breast filled and overflowed with milk.
When Halimah saw these unusual signs
There was fear in her heart,
Her heart melted, her breast trembled,
She exclaimed, 'This must be a very holy baby,

Conghte maria

T b Dtb oiinab@

This must be the nectar of honey,
This must be the king of gems,
This is the remedy which purifies my qualities,
This is the treasure which protects my state,
This is the honey which will overcome
My endless poverty and lift me from it,
This is the honey, the r ichest treasure.'
When Halimah understood this, the re nectar of honey,

With love and certitude she determined

To raise me as her child,

She thought of taking this baby to her own town.

She stayed on for a week, feeding me milk,

Then she surrendered

All responsibilit y to the might y One

And took me to the little town of Qulay,

Her own country.

Have you not understood this story,

How she raised me 0 my Father?"

"This was the way you handed me over to Halimah who w so poor when I was just a poor little baby. The mystery of this is known to the Athi alone, He is the One who has that absolute clarity. It was the Athi who raised me, who protected me then from countless enemies. So long as that one luminous, resplen dent Being exists why should you be afraid?"

"No matter what country is hostile to me, So long as my own God watches over me,

Copyrhte maria

A Song of M uhammaJ8

. l

What fear should I have 0 my Father?

No matter what cit y is hostile to me,

So long a my own cit y is there,

What fear can there be 0 my Father?

My God, the Athi,

When that resplendent form fills my heart,

What enemies can I have 0 my Father?

Even if millions and millions of evil things

Come flying at me,

Rising up with sudden fury.

Even if this country is in turmoil

And rolls out against me,

So long a the One of name and fame, The resplendent Athi is with me,
What fear can I have 0 my Father?

The One who knows the cage, the embryo

And qualities, the One who knows

The greatness and accomplishment of every country,

Who knows the name and fame of these countries,

So long as that luminous Athi is there,

What fear can I have 0 my Father?

Even if the cit y and the country

Roll out against me,

Even if the countr y charges

Against me in opposition,

Even if the country surrounds me, trampling me d!own,

So long a the Athi

Whose exalted name and resplendence exist

Corhte maria

And support me, what fear is there 0 my Father? Even if murderers and people filled with vengeance Come in numbers, even if iblis

Comes in search of me, even if crowds

Of sinners come running my way,

Even if those who have forgotten the Lord come, Trampling me, killing me,

So long as that exalted Father, the Guru Nathan, The Lor of grace and bliss,

The Athi, the all-pervasive One is there,

What will happen to all those evil things

Which come in search of me,

What can they do to me, where can they stand,

What can they accomplish 0 my Father? The One who is all might is there forever, Forever, to be of service, t be the helper

Of those who serve, the One who rules

The whole universe, the One who helps His devotees,

The Athi who exists even in the beetle,

Who exists forever,

So long as that Athi of might is there,

What enmit can there be 0 my Father,

Why are you afraid at all?

If you keep reciting the name of the Athi,

The primal One, repeatedly,

Without wavering in virtuous conduct,

Without forgetting the most blissful, eternal Father,

Without mocking that great One,

Conghte maria

A Song of MmmaiJ6

Without faltering in justice and truth,

Al the accumulated evil in you
Will Ay away 0 my Father.
The all-pervasive Athi
Who understands the true heart of each living thing,
The resplendent One who realizes this
One-pointedly and confers purit y on all qualities,
The mysterious One who creates lives everywhere
Is the gracious blissful ;o thi the light
Which remains, a helper for everyone,
Bringing them all to one state,
Looking at all lives in a state of happiness,
Sharing their joys.
If all living things think of that one Athi,
Their hearts melting in awe
As they beg and cry,
Think of all these lives and melt 0 my Father,
And then why cry only for me 0 my Father?
In the Almighty's creation every life knows suffer ing,
How many goats and cattle without mother and father
Are searching for comfort,
Don't you know this 0 my Father?
0 my Father let there be mercy in your he.art,
Cry for all these lives,
Ask Go on their behalf,
The Protector of two worlds,
The gracious One who understands limits,
The treasure who 611s all lives, ask God

Copyrhte maria

T Dth o f i@

To teach al living things the truth, To bring them along that one path, T o make them complete
And follow the stra ight, true path,
0 ask for that m y Father.
He is the treasure with no relations, no attachments,
He is the pr imal Guru Nathan,
He is that analytic God who knows,
He is the One filled with loving qualities,
He is the trustworthy One,
He is the golden treasure
Filling everything, everywhere.
You must love all lives and become my Father
Who removes every suffering in the same way
The primal Guru Nathan, the gracious Lor
Who is a Friend t a friend does,
You must help those who need help.
We must reach that state of realization,
We must search for Him every day,
The thought within our thoughts,
Without wavering in our state,
Becoming a guru to each life as if it were our own,
We must search for those qualities
And reach that state of bliss,
We need those qualities to f ourselves
With the grace of the Lord of two worlds,
Do this for every creature in the world 0 my Father."

Conghte maria

Muhammad e sang and sang, he sang those words to his uncle Abu Talib, his father's elder brother. He expla ined all this, he explai ned the wonder of his mother's death and the state of the world which wept. He said that to give his uncle clarity. Abu Talib upon hearing this said, "0 my son, my precious son, what a marvel your life is! Is there anything like it to be seen among others bor n as men? You shine like a gem more exalted than celestial beings and angels. How c I praise your gracious name 0 gem of my eye, my son?" He said this with great praise.

When

One worthy of pra ise is the Athi, the One who is complete is the Abu Talib pra ised him Muhammad @ replied, "The Athi, the One of grace is the Athi, the One of love is the Athi, the One of bliss is the Athi, the Athi is the Protector of two worlds. 0 my Father please understand this treasure with absolute certitude." Abu Talib understood Muhammad's words@, and from that time on raised very precious Muhammad E in a most subtle, exalted way. During the period in which he was brought up this way Muhammad@ would speak to Abu Talib with clarit y about certain secrets of life, "0 my Father, my blessed Father!"

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CHAPTER VIII

Six-Pointe/ q{ oc k Naif in tk use

Congh!e ma!crie

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Six-Pointe/ q(u Naif in tk use

Muhammad ﷺ reached the age of eight. During the next eight years people in the cit y gathered around him, they spent time with him, they recognized the love of the Rasiil @, his kindness, his qualities and accepted those qualities with trust. The whole world praised and respected the Na6td exalted ness ﷻ. his greatness, his characteristics. If the noble Na6l @ found

a stones when he walked along the road he would throw them to one side, he would put thorns, weeds and stones in a place where people did not have to walk on them. If there was dirt

on the road he would clean it up before going on. If poor people wept he would give them his food, if they had no robe to wear he would tear up his own and give them part of it. He would dry the tears of those who cried, comforting them. f'or those who were tired and thirst y he would g in search of water, bring

it to them in a vessel and revive them. He would happily offer such love, comfort and bliss. No matter how hungry he was on God's path he would endure it patiently, sacrificing his food to make others happy. He gave peace to the hearts of those who were suffering and made them happy.

In this way resplendent Muhammad ﷺ grew up, even at the tender age of eight he did all this with perfection. He would not let people beat their goats and cattle, he would not let them kill thei r g . Any living creature who saw noble Muhammad @

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turned to him then bowed at his feet, and all the people of the world looked at this in wonder.

He had long arms, a shining light on the nape of his neck and a ke which opened all the universes, the same key that opened hearts which c never be controlled. This is the ke Muhammad @ h. When Abu Talib learned of this he said, "0 my son your actions are truly wonderful!" Muhammad @ would work as a la borer any place, anywhere. He would go on trade missions or from countty to country to be a laborer. The wages he received he would distribute to the poor. He never considered his own hunger, the food he received he gave to others, manifesting peaceful qualities. Wherever he went he walked behind his elders, never in front, he always walked behind the mothers and fathers. If there was a death he would be first to visit the dead and walk behind the bier, no matter what race, religion or creed. Once he had given the dead person a truly good burial he would go to his or her home, bow down humbly and take leave.

In the first sixteen years of his life he advised his fellow be ings with words of great grace. He would say God is t!he might One, the most praiseworthy One, the treasure of eternal bliss, the most brilliant One, the most gracious and blissful Lord, the pri mal At hi who offers His trust and love to those who love Him. He would say God is that ;o th the light within the love of those who love Him, He is the At hi, the mysterious One within eternal bliss. He is the Lord permeating everything mingled within the Athi, He is the golden treasure in universal resplendence, He is the eter nal, solitary One not contained b y anything. He is the One who understands the five, who lives in the heart. He is the compassion ate One, the gem of the eye, He is God called b y all those names, the One who rules the si xteen worlds, the trure permeating everything, He is the King present everywhere. He would say we must have absolute f aith in such a complete treasure, the primal

Conghte maria

Tbe NaiJ i n tbe S-PteJ Howe

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One who exists in goats, cattle, chickens and cranes. Muhammad 9 would describe in detail how the people were to accept Him both in their he and in their tribe.

If someone was hungry it was his nature to give away his food, he distributed everything he eaed to others and kept nothing for himself. He would seech for cold water to satisf y his hunger and dr ink that, he would give his food away to others. Gathering the older children around him he talked about God, explaining His state, His praise, His qualities, giving them words of waing as well, and he told them stories filled with wisdom in words drenched w ith the sweetness of honey, he told them how to acquire inner and outer patience, peace and comfort, he told them how to be

Muhammad@unfailing in duty. And they called him munificent .

When Mumad E heard them use such words he said, "God alone is the munificent One, we are human beings, the children of Adam. The munificent one is someone in perpetual worship of

the God who has no equal, the munificent one i s used only for those merged with the undiminishing munificent treasure who has no equal. 0 my friends we all have shortcomings, understand that the One who h no shortcomings at all i s that one God. He is the munificent One, the embodiment of justice who is als called the eternal blissful One. Appa , my brothers and sisters, we must try to f ollow the straight, true path, the virtuous path. Do not love idols or such things, love God alone, the great One of might, Lord of all the universes, the unique One without equal, without per. Tonly Him, the complete treasure, the treasure who lives in your heart, the treasure of your birthright, the complete treasure who fills everything, the all-pervading treasure, that treasure filling all hearts."

He convinced them to put their trust in the primal Athi, and many of them were so captivated by the words of Muhammad 9

Copyrgh!c malcri

they accepted what he said, becoming his followers at that time. When he was only si xteen years old Muhammad @ wa alread y preaching these gracious words. This was how he taught the people great treasures of wisdom, comfort and bliss.

His fellow beings asked Muhammad@, "Appa, how can we control this uncontrollable mind, how can we correct this heart incapable of doing anything right, how c we correct it?"

When they questioned him Muhammad @ replied,

" , it is true we are made of earth, in truth

We are hidden in a form made from a handful of earth,

We are hidden in the form of a handful of earth,

It is true all this does not belong t us.

If we understand this mystery

It will be a glorious victory for us,

A rare victory for us;

It is this thing which goes on wavering and waver ing,

Which has no happiness, no bliss,

This body we have taken.

It is all f alse, it is all f a lse.

There is a precious body w ithin this form,

If we could rule this form and understand it with clarit

That would be a glorious state,

If we understand it with clarity,

This w ill be not only glorious,
This will also be the greatness of the Athi
Who will cherish it with love.
That purit y exists in all lives,

Copyngh!F maria

Tbe N a il i n tb e S ix-P H

But without knowing the right direction
All living things fluctuate,
But without knowing the right direction
All living things fluctuate;
Within everg which fluctuates,
Within each life there is one treasure,
A steadfastness which never fluctuates,
There is an unfluctuating ture which is the Athi.
He is the treasure contained in our trust,
Contained in our love, in the robe of love,
He rises up majestically for those who realize the truth
A sweetness, as honey filling their bodies and he,
He is the blissful treasure
Making their hearts as sweet as honey;
Those who taste this sweetness
Will have a treasure which never fluctuates,
All those who realize this w ill
Themselves be an eternal, unfluctuating treasure.
That eternal lamp of the resplendent gem,
The treasure which is permanent,
The precious One who advises,
Who knows all mysteries,
That precious, all-praiseworthy Athi alone
Is the treure which never fluctuatea."

"Appa, my sisters and brothers, the Athi alone is a treasure

wh ich never flu ces, all His creations lack that steadfastness,

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they waver. I will tell you something about the things the Athi created. He is the eternal One who exists within justice, He is the joth the treasure of brilliance, the grace which has no f orm. He is the One who exists permeating everything, He is present every where, an unfading lamp, He is a complete treasure within the heart, that primal Athi. If you want to reach Him there are innu merable obstacles. Appa, there are two types of things, things which waver and things which do not. We must merge with that treasure which does not waver. The unwavering treasure lies within the waver ing, fluctuating things of God's creation. If you can under stand this with clarit y it will be as sweet as honey for you.

Appa, we must understand, we must reach that clarit y reveal ing all lives as our own. That complete treasure is within each living thing. God protects everything which wavers and every thing which does not, they are all granted a grace that overflows everywhere, sweet honey flows. This is the state in which we must realize all lives are equal. our hearts should love this understand ing and accept all things as equal. our hearts should accept it and we must act with clarity . We must see how precious they are, we must show this happiness with clarity. We should speak words of honeyed sweetness to others, comfort them and show them affec tion, we should let our love for al living creatures be seen, comfort them, give them happiness. Making others as happy as we are is the state of ı-kan, man-God.

God is a complete treasure within man. The work of numu

!Jan in that state is to transfor things which waver into things which do not. When you become God there is no wavering. He has created two mantras to stop the wavering - listen carefully to their subtleties."

Copyrgh!c malcri

"The Athi first created the form of resplendence

Which filled the egg, forms, everything,

As truth within truth, a s that one treasure,

As a gur who fills the world completely,

As grace, a complete treasure,

As the One who lives in the heart,

As a guru who fills the heart,

A the One who shines, the unique face of grace.

He made the two eyes of primal Athi's radi antj o t b i

His avatar, a m ysterious treasure;

He created all the universes,

All those things which were unsteady, fluctuating. You must clearly understand the two gnostic eyes Which make them finn, true and just, which

Make them fin with cert itude and determination;

Pour an exalted state of true wi sdom into them,

Mani fest the vision of those two gracious eyes,

Make them most exalted,

The greatness most worthy of praise.

Understand that might y Athi

Created the earth and when He saw the earth waver

He created mountains, understand this.

When this earth saw its own wavering

It became durable, patient,

It turned red and black,

It became sand, adopting different forms and colors.

It is indeed true that this earth

Created with many colors does waver, does move,

Conghte maria

A S o f Mmn111 d6

Understand the Athi created mountains

On this earth to keep the earth

Of many colors from moving This earth which had several forms and colors

Was wavering, the Athi created mountains
To keep it still.
The uncontrollable oceans rose and overflowed,
Their waters gushing up because of the smoke, the fire
And air as their condition changed
And they spread across the rocks,
R ising up above fire and air.
Water suspended in the air became hot.
The oceans were created
With all these different qualities,
The water in the oceans was created from air,
That is, the five evils.
When the water roared and rose up in arrogance
He created rocks in the oceans,
In places where the oceans rise,
Overflow and fall, He created mountains,
Rocks, trees, shrubs and various other
Uncontrollable things to control the oceans.
He created all these things in the oceans
To control them, then He took
A handful of earth and altered its qualities,
It was made of the peacock's five colors,
Five tints of glass which became the five colors.

Conghte maria

TbNail i tb Six-PointeJ HoUJe

It was taken from Muhammad
Who had the f orm of a peacock.
When the peacock melted
Drops of sweat fell
From which He created all the worlds,
All living things, shrubs, trees, bushes,

The fourteen worlds, oceans, land,
This world and the netherworld,
The 'b, the crown, the kuro﷽l, the gnostic eye,
The qal, the pen, and everything else.
When everything had been created He created
Athi Muhammad with His grace within Adam:
Through Muhammad He created Adam
And everything else,
Within all this He created Muhammad;
He created Adam through Muhammad,
And He created Muhammad in Adam as His grace,
Then He looked intently with the eye on His forehead
And placed the r the soul, a life
Within the palace decorated with nine gems,
This is what He did with the r.

If there is any wavering, any f altering,
It is because of the peacock's five colors
Which became the five letters and the five faces,
The five colors of the peacock became
The five letters, the five faces,
And Muhammad who represented the triple flame
Became the sixth face,

Copyrhte maria

The aru nmham or the six faces
Being the six-pointed house.
All this is what became the 6ve elements,
With the one of clarit y and wisdom, the face of power,
Muhammad the lone treasure

Taking many different fonns.

Wherever we look we see different colors.

As the fruit which flourishes, as the eight praises This wavering takes different forms among the 6ve Which a contained within 6ve letters, themselves

Contained w ithin the six points or angles.

Aru1m, the six f aces are within the six points

From which one face shines

A the power of Muhammad,

A a lamp which scatters the darkness,

A the complete treasure of two worlds,

A the golden one, as Dastagir, the helping hand,

A the earth, as the sky,

A life within all hidden things, As leaves, as branches, as vines,

A the luminous one everywhere,

As the golden one in the heart,

A the sweet taste of honey in every universe,

A the protector of two worlds,

A the divine being who steadies every turbulent place,

A the grace which is here, there, everywhere,

A the blissful infant Muhammad.

Conghte maria

T k N al i n tk S-Poi Hotu&#xfffd;e

If you analyze this with divine analytic wisdom

It is a powerful spear of l nuin,

It is Sakt i and Siva,

It is life, the root, earth and sky,

The one thing in all concealed things

Within and without, the myster ious thing,

It i s a treasure, five letters,
Gold and the earth,
It is Dastagrr, the pearl and Muhammad,
It is the sky above and earth below,
Anal fire, the letters, the three-pointed house
And the house which has no letters,
It is ji, the light within the five letters,
The one who shines, the sixth face,
The lamp in the heart which scatters darkness,
The radiant protector of two worlds,
That blissful state, the formless one within the formless,
A guru for everyone,
The one overflowing, filled with praise,
That one face, the pearl
Which is Muhammad in the form of man-God

With divine analytic wisdom.
When a man's state changes and he begins to waver
He assumes demonic qualities,
He stands out as the five elements,
A demonic ghosts who devour without devouring.
The colors of the five good letters

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A Son o f Mumn9

C change the state of a man
And then the state of man-God,
The devouring demonic qualities can become
The five elements which devour the At hi,
Then man is like the five colors

Which devour without devouring,
Which change the state of man-God,
The five qualities which kill without killing.
The terrible evil qualities, our attachments
Shatter our conscience, they
Are the ghosts which keep us from realizing
Our divine analytic wisdom,
Their qualities have no grace, they
Are the letter which keep us from knowing the five.
That radiance of Athi Muhammad,
A complete treasure who lives in the six-pointed house
And in ar nwbam, the six faces,
Will destroy the overflowing state of all these demons
Who do not realize the truth.
The form of Athi Muhammad
Which is found in the four relig ions
A a great treasure, as good qualities
Is like the fragrance in a flower
Which is that King Muhammad, the Rul
Who exists as the power in each one,
A that one face.
When God saw man disturbed

Jfr6 ..

Copyrhte maria

T Nai l i n tb e S-Pt > inte 3 H

By the turbulent evils, the elements,

Then, a He created mountains

When the earth began to quake,

When man started to waver in his torpor

The Athi created that Muhammad

Who c overcome maya,

A nail to stop this wavering.

When the body and heart of man

Begin to waver that noble Muhammad

Becomes the nail gathering in everything

On the right and on the left,

Opening the triple eye, the triple flame,

The triple letters and the triple pointed house.

When you f x Anna Muhammad firmly,

A n in the six-pointed house,

The wavering stops.

The letters ai 14m and ml represent

The house of the triple flame,

The house at the intersection of three roads,

It is that firmness, that certitude

Contained in the letters alif 1 m. Everything which truly belongs there is w ithin, The fourteen worlds are there,

The treaaure which is completeness,

The eternal. gracious Lord is there.

Understand this and recite it, look with clarity,

Then the wavering will stop and you will see

The triple flame, exalted Muhammad in there."

Corhte maria

A Song o f M uhamma()'

"In truth we must clearly understand this state a.nd act ap propriately. If man sees any wavering in himself he must fix Muhammad there. God created Annal Muhammad to control this wavering, that noble Muhammad is the nail, the three letters which stop the wavering. When the earth began to quake God created mountains, when He saw the wavering in man He created Muhammad, when the oceans

became arrogant and turbulent He placed rocky mountains in them. This was the way He created unwavering things to control the things that fluctuate, that waver. Man's wavering is caused b y his pride. Those demonic qualities emanating from the five elements the body of man was created from are the demons which devour him, which indeed cause the waver ing. T o control it we must f Athi Muhammad there firmly, this will stop all wavering when they attack, and then the heart will improve."

When he was sixteen years old Muhammad explained these important things to all the children and they clearly understood those treasures of God, they were blissfully overjoyed in their praise, accepting Athi Muhammad as truth. Others however, beat him; some insulted him, ridiculed him, some trampled him and struck him but he accepted all this with happiness, his thoughts

were always blissful. With six levels of wisdom, with aff ection, happiness, never losing his temper because the bile had been re moved, with contentment and peacefulness, he practised all these qualities joyously.

Those who heard of these qualities praised him, comforting

him w ith a melting heart, making him happy. And so he said, "We ourselves and all living things should act this way to make all lives happy, we must say we are of one tribe, there is only one God. If we understand this we will see Him, this is the way to understand that God, the compassionate gem of m y eye. We must therefore have one thought, if we have only this thought we can see the One

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The N a i l i n th e S ix-Pointed He

we belong to, if we have several thoughts we will see only the wavering in ourselves, the elements will devour us. It is impos sible to escape from these demons which have devoured us, merely b y wanting to. If we think we can retur n to our orig inal state once we have been devoured b y these elements even if we take sixteen births, if we take several forms in this birth, even if we take thir five million different forms, it will never happen. We must come forward t understand, to practise this truth with clarity."

"0 my son, 0 Muhammad every word you utter is the truth, yet there is one important thing I have to say, everyone in the world opposes you strongly. What your conscience tells you is true and your explanation is a treasure of truth, but will the world accept it? Instead of accepting your word they oppose you, insist ing that you are devouring them in so many ways. This could end in serious trouble for you, they might murder you, they could tor

ture you or tum against you, become your enemy. There is already a group which has been in constant opposition t you.

0 m y son since this is the state of affairs, you must find a way to escape from them. Do not involve yourself in the customs of this country, do not criticize such matters openly. It would be a good ide to concentrate on your work i trade or on any other kind of work." This was the advice Abu T alib gave Muhammad

And Muhammad E replied, "0 my Father what you say is true, but isn't it necessary to understand how man ough.t to live as man, how he should correct himself? That mighty, gracious Lord of all the universes has clearly defined how man ought to use ev ery word with wisdom, how he ought t develop clarit with the sharpne.ss of his intellect, t distinguish and understand with his divine anaic wisdom. If this is the case, shouldn't all those who were born with me and we ourselves too, shouldn't we correct ourselves and live in that state?

There are murderers, drunkards, thieves, liars and those

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obsessed with sex in this world; they al seem to be steeped in the five deadly sins. That mighty, gracious Lord of the universes who has no equal, no helper, who resplends as the Protector of two worlds, we must understand His every word with clarity, we must use our wisdom and live in that state. To the extent of its knowl edge the heart gives clarit y to man. God who dwells in the heart of man g ives him clarit y about truth, and so it is the responsibilit y of man to g ive clarit y to the place where God dwells."

This is what Muhammad 9 said to his uncle who r·eplied, "0

my son what you say is true, but if they ask you about the might

God who preaches to you, if they ask you where He is as well, what will you say to them? If they ask you to show Him to them, what will you do?"

Muhammad 9 answered, "0 m y Father, my Father lives within me. You are my Father in this world, that Father who lives within me is indestructible, forever. He gave us such wealth and

beauty, He created me and lives within my qai/J, my heart, giving

me clarity. If we realize His true and blissful words we c see

Him. I expound these words so that people will reach that state,

realizing Him. When I correct my heart to accord w ith my con science, when I look within I see this state appear in my heart, I realize w ith certitude the God who created me exists w ithin, that God of certitude, the Athi lives in our certitude and determina tion, He lives in our trust. 0 my Father please, you must understand this.

God has said, '0 true believers in M y creation, if you fix your intention on Me with a melting heart I will melt with tender ness in you, 0 those who believe in Me, trust Me and I will accept you. If you do not trust in Me I will make you the occupants of hell; however long you live, wherever you may be, one day you will come before Me and I will punish you. I make every effort, I g ive you your capital, I am the One who feeds you, I am the One

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who created you, I am the One who sustains you, I am the on One who created you, who sustains you.' And He also sa id, '0

believers believe in Me.' 0 my Father I am not expounding reli

gion or race, none of that. God calls those with true belief to the straight, true path as His believers. God Himself says, '0 believ

ers step forward and I will embrace you with both hands.'

God does not talk about prejudice, fcism, religion or race.

He calls on people, '0 M y believers, friends, 0 people of My creation trust Me, have absolute trust in Me alone, do not identif Me with anything else. I am with you, you are with Me, look at Me and I will look at you. If you turn your eyes away from Me and look at any one of My creations I will look at that too and not at you. I have created you and everything else, therefore look at Me alone and I will look only at you.'

0 my Father this is the way God uttered every word, isn't it then our responsibilit y to understand such words with clarity, to correct ourselves? Shouldn't we ourselves and those b01rn with us look at the one God who constantly looks at us? When we are supposed to look at that God who constantly looks at us, isn't it wrong to tur n our face away and look at some other face? We should tur away from the wrong we do, we should understand that stones and idols are also His creations.

Of all that He created He made manu-l o[illegible]an, man-God, the most noble. He created the children of Adam, didn't He, and nul.tal belongs t the progeny of Adam. It is our responsibilit y to

worship that God who created the earth, it is our responsibilit y to worship that God w ithout equal. He created the earth from which He created manu-Lan, He addresses us directly as 'My believers,' and if we don't look directly at Him but at something else a if it were God, that is wrong, isn't it?

Great people in the past built the Ka'b in this cit y of Mecca,

and later on other people put six-three statues inside, calling

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them gods. Each one of these statues uses the o&#xfffd;akti, the energ of maya, the o&#xfffd;akti of mantras, the tricks of tantras to speak. Alcohol. lust, theft, murder - bulls, goats and other animals are murdered in sa.crifice to these gods. One large statue called Kunut is princi pal among these idols. God is not like any of them. We must clearly understand how these statues are made. God said, '0 M y believ

ers believe in Me, do not identif Y Me with partners. Look at Me directly, if you look directly at Me with absolute faith I will look back at you.' Then He is in us, we are in Him. We must develop that state in which we look directly at Him because He said, 'If you look at Me directly 0 believers. I will look directly at you.'

But if we stray from Him, if instead of looking at Him we look at one thing or another, what state will we be in? This will only bring evil upon ourselves. If we love those gods who demand sacrifices how can we expect the God who doesn't need ! sacrifices to come to us? If we love a god who needs human sacrifice how

can we expect the God who gave us life to come to us? With words of nectar He gave manu-T o&#xfffd;an a beautiful form. Anyone who de mands the sacrifice of such a beautiful life must be a demon. Isn't it therefore wrong to love a demon, isn't God the One who pro tects us? He is not a destroyer."

"God is the One who cares for us, who sustains us,

God is the One who loves us,

God is the One who comforts us,

God is the only One who feeds us,

God is the One who created us,

God is the One who protects us,

God is the One who trusts us,

God is the One who g ives clarit y directly

I&#xfffd;

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The Nai l i n the Si.x-Pointei J HoUJe

To the hearts of those

Who have absolute trust in Him.··

"And this God who feeds all lives says, '0 M y believers love

only M and I will love you, look at Me and I will look at you. I a in you and you are in Me.' So God has said. If we approach

them in this state, with this different outlook, asking those deities who need sacrifices t protect us, how can they? 0 m y Father, 0 those bor n w ith me, the primal Athi lives in m y heart, this invis ible God lives in an unknown place, the Athi, the radiant Jothi without equal, this formless luminosit y overflows everywhere, this God is complete within the form of man, within all lives. We must put our absolute trust in this God. If we leave Him out and put our trust instead in cattle, goats, stones, trees, shrubs, gold, pre cious metals and all those .JaktiJ which belong to maya., how can God who is the power controlling man's mind ever come to us?

If we create these maya .Jakti J and call upon them, '0 deit come, protect me,' how c they? Maya.Jakti are the deities which demand sacrifice. Gold belongs to the things which are sacri ficed - sacrifice belongs to all those JaktiJ. If you ask those JaktiJ wh ich demand sacrifice to protect you, how can they? If you ask them to sustain you, how can they? 0 my Father when He looks directly at me and I look directly at Him, this is the

state of bhakti or true d

i

evoton. 0 my Father we have to g ive the

peop&#xfffd;e of this world the true meaning of hhalti."

"0 my son every word you say is true, but if we discourse

this way in the world will they accept it, will they leave those dei

ties which have been worshiped for generations, will they worship

this God you now tell us is in an unknown place? And when they

ask you where He is, what answer c you give them? .

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A Song of MmfUl39

0 my Father He lives within me and within you,

If He does not exist the world does not exist,

If He does not exist no life exists,

If He does not exist there is no food,

If He does not exist there is no ocean, no land,

If He does not exist there is no truth."

"If He does not exist nothing at al exists. That is the indica tion of His existence. 0 my Father we must worship this God, this complete treasure in a state of total surrender. We must trust Him; if we truly want to merge with Him w can do so only with that trust."

"My son," replied Abu T alib, "0 Muhamma when I listen to your sweet words it gives me great bliss and happiness, your explanation is very precious, very beautiful, very blissful. Each word of hbti or devotion must come from a melting heart and must therefore be recited with a melting heart. What you say is good my son, but let me tell you something, those who listen to your words with a melting heart will escape, those who reject them might tum against you and become your enemy. In this state of mind 0 my son, they will plot to murder you. Do you think the people in the world who have protected their deities for genera tions wil l let you g free when you speak to them about this God in an unknown place? Do you think they will let you go free when you tell them to merge with this unknown God, to trust in Him, to come towards Him? 0 my son this country is against us, even your friends and kinsmen are against us."

Jb

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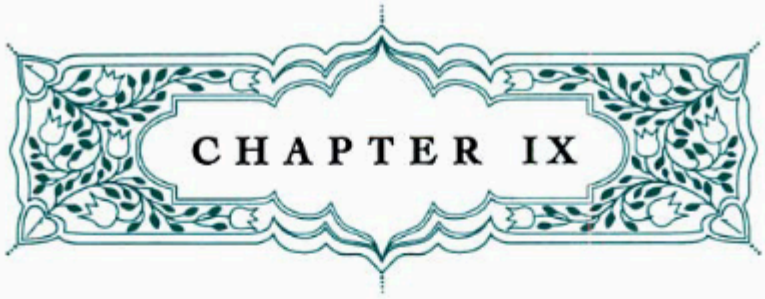

The Body Is the Enemy

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The Body Is the Enemy

"Where is this enmit y in the Athi's creation,

Where is this enmit y in the Athi's creation? The weapon carried around b y the ignorant Is their own

ignorance, this is their enemy;

Except for that,

Where is the enmity in the Athi's creation?

If man with his birthright achieves clarity

In his heart, if he recites this

Correctly, understanding, firmly establishing

That state of justice,

He will realize this O my Father.

A the jotbi the light within the Athi,

Analyzing atom by atom,

The form of Inu-Lan, man-God,

Impressed within thatjotbi

Will become the seat

Of absolute trust in the Athi,

Of absolute trust in the Athi.

'O believers step forward.'

This will be the Athi's invitation.

Corhte maria

A S o f Mmmad9

For those who have realized themselves,

What enemy c there be?

Those who are fascinated by the earth,

Those who are exalted in their arrogance,

Those who do not realize themselves

Will not know the right path,

Those who have no understanding at all,

Who are possessed by demons,

What c their enmity do to us,

What can their enmity do to us?

And there is no doubt a murderer
Will live in the stench of hell,
For those who realize this,
What enmit y can there be?
If you exist in the place where the Athi is,
What enmit c there be 0 my Father?
That ;othi within the Athi understands
Each one's form,
He created all boundaries
And created Himself within all lives.
From the place in the heart where He lives,
The Athi removes al difficult ies,
For those who have realized themselves,
What enmit c there be,
What enmit c there be?
The murderous, throat-cutting man
And those possessed
By the most dangerous demons

Corhte maria

Th e & !J the E

Will be enclosed b y the Athi
Within the boundaries of the worst hell,
There is no doubt a murderer
Will live in the stench of hell.
For those who realize this,
What enmit c there be?
If you exist in that place where the Athi is,
What enmit c there be 0 my Father?

Those who are born as man, who know that quality,

Who understand justice, speak honestly

And pur if Y themselves

Will receive the gift of never dying,

For those who are bor n as man

Wit an undying heart merged in Him,

Where is the enmity?

The state which confers clarity,

The state in which we achieve clarity,

A heart which blossoms forever,

What enmit c a man have

Who is bor n in that state 0 my Father?

He is a being who dwells in all lives,

He manifests as a complete treasure;

Whoever melt s inwa, whoever h That clear heart of the eternal blissful One,

Whoever understands the meanings in the scriptu:res

Of lofty , true divine wisdom

Then corrects himself, giving peace to everyone,

Corhte maria

A S of Muhamma86

Is a Jalchithanani in the world,

A realized being of bliss,

Whoever makes peace w ith the evils which pursue him

Is a o[illegible]atchilhanand.[illegible]ivam,

A realized being of bliss and purity, Whoever controls his thoughts, T ying them all up in one direction,

Whoever exists a a causal believer

Wil see the unseen God, that immortal Athi directly, And when he looks directly at Him in submission

He in tur will look at him from His exalted state.

When the Athi looks back at him

The two will become one for all time,

Two worlds will become one, only one,

How can the world be a enemy

For whoever realizes this with clarity?

When his consciousness is God,

What enmit y can the world hold for him?

Earlier 0 my Father,

That satan purposefully spat his venom

Into the enclosed vessel,

It fell in the region of the navel

And became the poisonous placenta,

Making his evil permeate all lives completely.

Whoever realizes this and achieves clarit

Will experience that state of bliss.

Iblis is a enemy of the primal Athi and a sinner,

Corhte maria

The B J J the Enemy

;

Just a this iblis took the form of satan

And spat his venom on my father, There are torturing demons

Who are a company of enemies; What benefits do they receive From the Athi for their intentions?

So long as man does not understand his body

With clarity, what purpose does he have

In this life, in this country,

What is the point of his efforts 0 my Father,

What is the point of his efforts 0 my Father? "

Muhammad@ sang this song to Abi i Talib at the beginning

of his nineteenth year, clearly explaining each and every aspect of that state to him. Abi i Talib replied, "0 my son everything you said is truly essential for man, people should indeed understand these words, but do you expect them to forget the practices carried on for generations? Even now the tribe of Qasim is plot ting your murder, they talk among themselves saying how much

your words have harmed them. This is the way things stand. 0 my son act with clarity, give this up, let's go find some kind of work. If we work or find some trade we might reap the benefits, God will bless us. Do not meddle in the practices of these people. 0 my son look after yourself!"

"0 my Father even if my body is broken,

If they beat me, if they kill me,

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A Song o f Muhamma"J9

0 my Father if they bite me, if they kill me,

How can I ever stray from the commands of my Athi,

How can I ever stray from the commands of my Athi?

Even for a day how can I forget

The words of my Lord of compassion and justice,

His holy words hidden and revealed everywhere,

Will I ever suppress the words of my Athi

Who resplends in all three worlds?

I will destroy every evil

Which might star t with such people,

I will recite that He is only One,

He is the treasure within,

I will recite that He is the only One,

He is a treasure within,

Of all treasures He is the Athi,

The true treasure forever.

In this state of bliss I will go to every life,

I will expound these words with tenderness,

I will not fear anything other than His words. If they poison me or make me tremble,

If they poison me or make me tremble,

If they de.stroy my body with their vengeance, Even if my mind should plead w ith the m,

If it cries out t them and yet they trample me, If they kiss me and give me poison to swallow, I wi l l drink it w ithout fear,

Lovingly reciting the Athi's name.

Whatever comes, I will not be afraid 0 my Father."

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The Bt 1 the Emmy

Muhammad @ sang this song then he said, "Can we be frightened by all these thre? If you a in a st of irrevocable love for that one Athi, how c you

care what happens t your life
even i f you are given poison 0 my Father?"

"No matter how long we live,
One day death will overtake us,
He has ordained this 0 my Father,
He planted me in this cage,
He searched until He found a precious handful of earth,
From the waves of the ocean He took
The evil forces of earth, fire, water,
Air and ether or space and made them dance,
He formed the intention to create
The noble Nabi Muhammad for our qualities
And planted him there,
He planted the six very blissfully in this cage.
For everyone who did not understand the essence,
For everyone who did not reach this clarit
He created those good beings
In all three worlds to exalt them,
He taught them how to transform their hearts,
Ming them compassionate, telling them
The causal wonder is the Athi,
He is only One.
When justice faltered He placed the ; o tbi there,
Saying this will show them the way,

Corhte maria

He said those who pray in their hearts, Who purif y their qualities and practise this, Those He will call His true believers

Since the At hi lives within all lives

And speaks to them 0 my Father, What enemy can there be? Whatever may come

I will not fear 0 my Father,

If they hurt this body,

If they do anything to it, I will not fear that either.

Believe that all lives are one,

That the great eternal space is the Athi,

The one God,

Believe there is only one tribe,

That He is forever, always our helper.

The Protector of two worlds beckoned

Those great beings who came to help us

And those who loved the gracious Lord,

'0 come to Me My blissful believers.'

According to His laws

His vice-regents are born again and again,

It is good to praise the great beings

Who came before,

Join them on their r ight and their left,

Follow their path,

Reach that state 0 my Father,

This is undiminishing wealth.'"

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"0 my Father, 0 Bawa, God is an undiminishing treasure! No matter who loses the treasure, are we to keep quiet about it? We shouldn't leave it that way, we should discuss this treasure, we should be ready to sacr ifice our life for it, dismember our body for it. Even if I die, my own born and all other living things should achieve that state, that goodness."

Abu Ta.lib replied, "0 my son everything you sa y is true, yet

we must understand the ways of the world, we must act appropri ately. If we act without understanding those ways we could face many dangers. Whatever you may be, you are a yo ung child with no knowledge of the world, no learning, no knowledge, no schol arship, you have nothing. Every day you worship the might y God of all the universes who lives in an unknown place. Worship Him in your heart alone, don't let that worship be seen in the world or it could cause growing enmity."

Muhammad e answered, "Enmity! From the time we are bor n into the world this body filled with JaktiJ, the energies of maya is an enemy. 0 my Father from the day we were born on earth and took this form, this itself became our enemy, our body is

our enemy, maya is our enemy, our eyes are our enemy, our rea

son is our enemy, our legs are our enemy, everything which appears

is our enemy. The moment we cut away these enemies we can reach the Athi who has no enemies.

0 my Father everything in

our body is our enemy. our thoughts, our heart is an enemy, food

and water are enemies, sleep is an enemy, everything is an enemy

0 my Father. When we cut away al these enemies we will see, we

will merge with the One who has no enemies."

"Those enemies which are within,

Those dangerous enemies must all

Corhte maria

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A Song o f JhammaiJe

Be cut away 0 my Father,
We must cut away the ghost inside us,
The tormenting ghost which snatches our life away,
We must kill that enemy 0 my Father,
The mind which creates the hunger for food,
Which causes our stomach such distress,
We must cut it and control it 0 my Father.
Our evil cravings, our attachment to tribe
And our love of relatives are all enemies
We must destroy 0 my Father.
The six tastes which develop
Within the body are enemies,
We must detach ourselves from them
And cut these enemies away 0 my Father;
Amid the crowd of enemies in this ehly world,
Who is an enemy to whom 0 my Father?
We must understand what is good, what is ev il
And overcome the enemies
Within our body 0 my Father,
This body consumes, it grows on food
Which makes us lose the state we have reached,
Makes us forget how to do what is right,
It changes our truth,
We must overcome this enemy 0 my Father.
The Athi created the body
So that we would walk the right path;

Demons and ghosts who are enemies

In this cage try to change this state,

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T Bi l< f t e Enemy

They must be destroyed so that our qualities

c be corrected 0 my Father.

Planted in these six tastes created by the Athi

Are the five sins, arrogance, hastiness

And the egoism of maya,

These enemies must be destroyed 0 my Father.

The iblis, the satan of maya torments life,

Destroys the body, hides the truth,

Causes mischief and poverty, makes a show of maya,

It is this iblis who exhibits arrogance,

We must control this iblis of maya

And chase him away,

Be ready to destroy him 0 my Father.

The five evils which change our state,

Which come together to commit evil sins,

To cause separation and hunger, to destro y our hearts

And lead us into that state of sin,

We must destroy these sinful evils 0 my Father. Ghosts and demons in the body

Try to destroy, try to crush the true treasure

The Athi created in our body,

The do this so the Athi will be forgotten.

We must destroy the terrible demon, our enemy Who makes us tend to forget the Athi 0 my Father, We must uproot that ghost of desire and attachment Decorated by the five evils, we must

Uproot it from our heart, beat it, crush it,

Destroy it and attain clarit

With divine analytic wisdom 0 my Father.

The sweetness of the silent letter

Mingled within our inner aeness

Will be changed to sorrow by this ghost and made

His fr iend, made to jump. roll and play.

We must destroy this ghost

Who is our enemy 0 my Father,

This ghost who will change our quality,

Our justice, who hides the truth,

The radiance of divine luminous wisdom,

This ghost who destroys our truth

Must be eliminated 0 my Father,

He is the greatest enemy in our body.

All the enemies, the prejudice and enmities

L ying within our body must be destroyed 0 my Father,

We must know the strength of that demon

Of racial and religious prejudice

And destroy it 0 my Father,

We must understand its strength,

We must destroy it 0 my Father.

Blood ties, attachments to our relatives

Which keep us from realizing the true treasure

Must be cut away 0 my Father,

They must be completely cut

From our ce 0 my Father.

The t ies to wealth, our money, our comfort,

To the happiness in life, wife and children,

The enmit y of that great demon

Corhte maria

T B !d t Enemy

Must be cut away 0 my Father.

The great treasure of justice,

The primal Athi is mingled within us,

Demons who don't understand the truth and justice Planted in our body to prevent us from straying

Or stumbling, they must be cut away 0 my Father, Understand them clearly with your inner awareness And destroy them 0 my Father.

The One who gives great joy

To those born on this earth in the form of man

Is a treasure called the primal Athi,

The Jothi, the light, our Father.

There is a straight, true path:

See the overflowing gracious Athi 0 my mind,

See Him, understand Him with clarity,

Destroy all these dangerous demons,

Reveal the truth, forget the body,

Discard reason and live by those commandments

Which will unfailingly make us realize the primal Athi,

Understand this state and pray 0 my Father.

The monkey living in your c

Will destroy your sense of truth,

Your one-pointed concentration,

You must destroy it 0 my Father,

The monkey who is your enemy must be destroyed

0 my Father, 0 m y Father!"

Corhte maria

A Song o f MmmniJ9

"0 my Father there are millions and millions of enemies in our cage - only after we've cut awa y, destroyed, demolished these enemies should we focus on any other enemies; the enemies within are the real enemy. We can merge w ith God in peace ·only from the moment we cut away these enemies within."

Abu Talib replied, "What you say is true Muhammad, our bodies and minds exist as enemies, the great w ise men of the past revealed that our eyes and our reason are enemies. Cert a in other great beings said this too, but my son we are f in number and the people of the world are many. If we who are only a few try to expla in this t the vast world, then worse than the enemies in our body, we must face the enemies in our life. The enemies in a man's body will not tur n against him, but the enemies of the outside world will k ill him.

You a the son of my precious brother 'Abdullah who died on his way back from Sham, from Syria. He passed away on his

retur n journey before he saw you or your mother. From that time until now I have raised you with great love; as my child you make me very happy. I give you the same tender care I ga my own younger brother. Although he died, I feel as if I'm raising him by ra ising you. The tribe of Qasim is in revolt against you, even Abu Jahl and his family watch you closely every minute, every second. Given this state of affairs 0 my son, it' seems to me no matter what

you do, I think they may not spare you, they'll use any kind of

trickery, a treachery to attempt your murder. Given this state of

afair I'm lost, what should I do? 0 my son hold f ast to the truth,

walk the true, just path but worship that great Lord in your conscience and in your heart. Do not engage the enemies in this country, your enemies here w ill t every subtle treachery to kill you, and not just you alone, they're also waiting to destroy the entire tribe of Qura ish." Muhammad ﷺ said, "0 my Father the tribe of Q asim and

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the tr ibe of Quraish are not separate, they were both conceived in the womb of the same mother. There is only one people, one tribe, they are one religion. This is our true state. What you say is true 0 my Father, but there will be division only if you see divisions, if you say they are one tribe there w ill be no division. There is no separation in G, His grace has no sepon, only in the thoughts of those bor n as man do you see divisiveness. Because of this divi siveness endless troubles arise.

0 my Father, my father's elder brother, my Father who raised me, who is like a god to me, 0 my worldl y Father we must make every effort to unite these separate units and worship only one God. Let us act openly as well as inwardly in accordance with our conscience, let us make every effort to correct ourselves, this is the path, and if this is so we must try to correct the h ypocrites who walk the path of iblis, who beat, torture and cause pain to others. We must instill peaceful qualities in them, we must t very hard to change them so they will have the qualit ies of patience, love and affection, we must make them do their duty, make them follow the laws of justice without fail.

Faced with death, faced with danger or the possibilit y of be ing cut to pieces, 0 my Father we must not be afraid, our dut y is t proclaim this t the world. 0 my Father is it just to give up the declaration of truth a s truth in fear of harm to the body, fear of life, fear of this world, fear of the loss of wealth or fear of this useless body? Is that acceptable to God? Is that agreeable to God? Does God find that right? We must never hide the truth in this state, we have to be read to sacrifice our life to establish the truth. This is the word of our Athi. The primal Athi is One, He exists as One and as many. If others deny it, what should we clio? Isn't it our duty to establish His existence firmly? The pr imal Athi is One, He remains One, He rules under one umbrella comforting us in ward and outwardly - it is our dut y to explain this state w ith

Copynghte maria

clarity. 0 my Father everything in the world, everything in our own body is our enemy. We must step forward asking Go to grant them that good, true wisdom which will cut away these enemies within and without."

"0 my son you refuse to hear anything I sa y!"

"0 my Father when the truth is revealed we must listen whether it comes from a youth or an old man. M y reason tells me those who hold fast to the truth are the elders, and this is also

what my heart says. For myself, I respect as my elder anyone who is young and holds fast to the truth, this is what my heart tells me. But those who hide the truth even if they are elderly !have gone astray, they are iblis, satan, this is what my heart says. lf anything I have said is wrong please forg ive me. 0 my Father you raised me and I would never want to argue with you. When you speak to

me my Father, I am just a poor thing and you are the Father who raised me, you should not feel hurt when I keep replying to your adv ice. I am subject to the trial of the pr imal Athi, I must try to proclaim the truth to the people in the world, people who are born to the tr ials of this world so they can understand the truth, correct themselves, follow the path of truth and come to the place which is truth. They must try hard to reach that place of truth, and to this end I must try hard, even if it means sacrificing my life 0 Father." Muhammad ﷺ said this to Abi my i Talib, his father's elder brother.

When Abu Talib heard this his heart trembled, his entire body burst into sweat. He understood the truth with clarity, with his whole heart. He was caught in a dilemma, like the rattlesnake catching a shrew. He thought, "What can I reply to the words of my son, what can I say to certain evil people in the Qasim tribe?" Caught in a dilemma between the two, he couldn't think what to say. In this state of mind he proposed, "0 my son you

are grown up now, we shouldn't be idle, so come along with me

Corhte maria

and let's find some work. I have decided to go to Sham to do some trading, would you like to come with me?"

Muhammad Esaid, "All right Father," and they bought goods for their business in Sham, the old Syr ia. Muhamad@ sold some things of his for the money to buy cloth and other items they would sell there.

While our N abr@ was preparing for the journey many young

men his a came running up to him, "0 Muhammad it looks as if you are going on a business trip."

"Yes, I am going with my uncle."

"0 Muhammad if you make a profit with this business, whom will you give it to? You've talked about this, so if you make a profit what will you do?"

"0 my brothers what should I do if I make a profit? I don't

know how to keep any profit for myself. I don't want to keep any thing from whatever they pay me, I don't know about profit. App a, a man only keeps one treasure as profit for himself. From all the profit we make, what can we keep for ourselves? Only one profit, that one treasure, to be on the straight, true path, to have com plete trust in the primal Athi. Having Him as our only profit is true wealth, and that, appa, is the treasure I'll keep for myself, as my profit. No other treasure is profit for me, I'm not the sort of person who collects such profits. The only profitable treasure I have is that one God who created me, He is the only profitable treasure I have. Except for Him, everything else is a debt. Isn't it right to repay all debts? The only profitable treasure is . God."

"pa , my brothers, I came From that complete treasure,

I came to this realm of creation

Conghte maria

And when I came I had nothing exalted
Except the lofty, true divine treasure, the Athi,
This was my decoration and this is my profit,
Except for that, anything else
Which presents itself now or in the future,
Whatever it may be, is not a treasure,
Not profitable, not worth keeping in this world.
We have come, we are born to this earth on a day,
We grow like the waxing moon,
Eating and eating in a world where we nurture the body;
This handful of earth is a debt to be repaid,
When this earth returns to earth
And disappears back into it,
The earth will accept it, devouring it.
What came, what descended in a melting form finally
Goes back, returning to the place it came from
In the way it came, and what finally
Remains a profit is the Athi.
But if we think what we sought
On this earth is our profit,
It will all disappear,
All living beings in the world should realize
We will retur n as we came.

So many treasures are planted
In the creations of the Athi,
We may gather all these treasures, But if we realize all creations come

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The B/. 1 t Ey

From the womb of one mother,

And if their hearts are happy, are complete,

If they help all other living things,

If they eat together and humble themselves

Continually before the Athi,

If the drink in His qualities and receive the grace

Of the gum nii tha11, the lord of the gurus,

Merging with the Athi,

Following the straight, true path of the Athi,

Filling their hearts with Him completely,

And at last keep the golden treasure

Which is the Athi as their profit,

This is the real, the true treasure."

"Appa, we have to go back as we came. We are all bor from the womb of one mother, we grew up as human beings. We should grow together as iiin, true man, and all together gather our profits and losses, the results of our play in this world. Tether we should be a one, eating, sharing everhing. Each of us must discover that simple treasure for himself, gather this as the profit, the all pervading Athi. We have to understand the treasure of profit is the primal Athi alone, we have to merge with Him and realize He alone is the r ight path.

We came to this earth related to each other, all born from the womb of one mother. The world is a playground. When we ana lyze the profits and losses of this playground we discover the real profit is realizing God's grace in everything, finding clarity. That profit is the most precious, complete wealth. That precious thing is what we must try to gather. We must live as people who are

Corhte maria

A Song of M ubamma'd9

born human, we must live together as brothers, share our food

and eat together. No one should beat or hit another person, no one should harbor vengeance against another, no one should kill, murder or insult another.

Instead of following this person or ow that person we must follow the straight, true path, search for the eternal One, unite with the primal One. We must awaken the love in our hearts, mount and ride majestically on the energy of the mind which is the horse of the Athi, planting His flag.

We must extend our hearts, dwell within, expand, find a way to merge with the Athi.

To insult one another or take revenge is wrong. If we have only a handful of food we should share it with our brothers, our sisters and other living beings. Vengeance is the work of iblis, satan. We must live together as one brotherhood."

When they heard these words the brothers and virtuous friends of noble Muhammad e gathered around him, all the young men of that country listening to him carefully and asking with love, "Is that how we should behave?" Then they wanted to know, "If we behave as you say we should in this world, what will we receive?"

Muhammad @ replied, "You want to know what you will receive?"

"What will you receive 0 Aiyll, 0 Father,
0 my virtuous friends? You will receive the primal Athi
Who is the truth, a treasure beyond measure
Who exists in the station of truth,
Who exists in the station of truth,
If you understand this with clarity and wisdom
You will see that treasure,

Conghte maria

If you understand this with clarit and wisdom
You will see that treasure,
The treasure of the Athi which never diminishes
No matter how much you take from it,
The treasure of the Athi which never diminishes
No matter how much you take from it.
The Athi is the personal treasure of His lovers,

If your heart melts it becomes a permanent treasure,
And it is that treasure
Which fills your food, your life, your body,
It is the treasure
Called Athi param, the primal, universal God,
The completeness within completeness
Which never diminishes,
The completeness within completeness
Which never diminishes,
A treasure which can be extracted everywhere,
A treasure which remains to fill the heart,
A treasure which never diminishes,
A treasure which is abundant completeness.
You c take as much as you want again and again,
You can gather that treasure
When your qualities reach clarity,
When your heart overflows;
When you reach clarit y through your qualities,
When your heart overflows with happiness
Search for that treasure,

Take what you want again and again

Conghte maria

A Song of MmmaiJ6

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From the undiminishing treasure, unite with At hi paran
A treasure which can never be measured,
A undiminishing treasure,
The permeating grace everywhere,
The solitary primal treasure,
You will receive that,
The treasure which never diminishes,
This is what you will receive.
This is the treasure of eternal plenitude,
This is the treasure which never diminishes,
Appa, you will receive the treasure
If you correct yourselves and act correctly,
This is the treasure you will receive.
Once you fill the treasury of your heart,
However much you withdraw
It will never diminish,
However much you distribute
It will never diminish,
The treasure will always remain full
In the treasure chest.
If you acquire the treasure it never perishes,

This treasure is undiminishing wealth,
If you fill your heart with the complete treasure,
If you eat it or devour it
Or the whole world takes something from it,
It will never diminish
No matter how much you take,

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The B l o the &emy

It will never diminish
No matter how much you take.
This is the chest where the Athi,
The supreme treasure is kept,
This is the chest filled with the love of man,
This is the chest ftlled with the love of man.
If we fill the treasure chest which has six chambers
With that blissful joyous treasure
I will never diminish,
The ever victorious treasure, the great eternal treasure,
The blissful treasure which never f alters in justice,
Which never diminishes in any circumstance,
This treasure of the Athi pm primal, universal God
Is a blissful treasure eternally."

"0 Rasul, 0 Muhammad how do we make our minds peace ful, how do we make our minds tranquil? Y a Rul, Y a Muhammad how do we correct our minds, how are we supposed to live our lives? How do we do this, how are we supposed to live in this world? Please explain all this to us clearly." His

brothers, his friends, all the townspeople asked Muhammadﷺ these questions, to which he replied, "App a, my sisters and brothers please listen, I'll explain clearly how to behave, how to live on the path to Cod. Listen carefully, if you listen to these precious words carefully you may receive that state which is pure goodness. These are the secrets of man's life."

Conghte maria

A Song of MuhammaiJ(

"Appa, the light which appears within clarit Shows you a state of peace and tranquility, 0 you who are virtuous and praise the feet Of our beloved, our blissful Athi,

0 you who are virtuous listen,

That primal treasure, the Athi,

The One who is compassion within compassion,

Who is mingled within everything you see,

There is a way to worship Him.

I will try to tell you this most precious thing,

Try to understand with inner understanding,

Find clarit y with exaltedness, succeed.

Listen those who were born with me,

Listen, I will tell you

How to raise yourself up.

The might y One had that resplendent, pure soul

In akhirah, the heavenly world,

And might y Athi created Adam,

Planting that light, the soul,

The life of the world within him.

The soul which was in heaven

Mingled with the heavenly beings.

He took earth which is the world of hell,

He took earth from the four directions of the world

Mixing it all together skillfull y,

Making a f orm, a body.

He made the body in a form

Which is male and female to this world,

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T Bod -y/" th e Emm y

Uniting male and female,

Showing them desire, the sweetness of illusion.

As He mixed the earth into a form

He poured water on it,

Mixing one with the other,

And as He trampled this, kneading it,

Heat was generated and became fire.

When the two ingredients were subtly mixed together

The blood stirred in circles

And air was generated in fury within its breath.

In this way fire, water and air

Joined the fistful of earth

When the mixture was made a f orm,

This is the way the ultimate form

Of the body was created.

When a man and woman unite with one mind

The form which is mixed withi n becomes a fetus,

When the fetus has been in this state for two months

God writes its letter of destiny

In accordance with the thoughts

Of the human beings at their time of union.

If the parents unite with thoughts of vengeance, Of jealousy and egoism, with I and evil qualities, The fetus He mixes within becomes strong, Taking a form subject to the evils of sin,

The fetus He forms continues to grow in this evil, It loses its wisdom, its true state of bliss

And its judgment, this becomes its destin y.

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A Song o f Muhamt11ll 39

The thoughts therefore, of the husband and wife
When they unite at the time of conception
Become the destiny of the fetus,
The resplendent primal Athi puts a seal
On what the parents together mold
A the destiny of the fetus,
This is the way the Athi wr ites
The complete destiny of the fetus,
This is the way fetuses take innumerable forms
Shaped by the thoughts of human beings.
The primal Athi lives a king
In the form of man and becomes a servant
Helping him fulfill his destiny.
He also exists a judgment within judgment,
A life within life,
A the friend within and without,
A a slave to everyone,
To the devotee He is lowly
And to the lowly He is even lowlier,
He serves everyone,
He teaches and serves man,
His own creation, a a servant,
A the eternal pr imal One.
Once this book which is wr itten
With the pen that writes is handed over to Him,
By servants whose responsibilit y it is
To hand this book to the Athi,

Conghte maria

T b B I t [?] tbe Emy

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He stamps it for this world,

This is what the luminous One does,

This is the work we make for Him."

Conghte maria

e t St f in a (/Jool

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"Appa, m y brothers and sisters, once these two p a united the primal One who lives in each of our hearts acts a a servant working for us. He continues a the lowly One t o His slaves, doing H work. Whatever it i w write i the book we hand over to Him,

He puts the cover on, we are that cover. The father and mother write out all the lessons and g ive it to the servant who stamps it. Nothi ng, therefore is His f ault, the levels of wealth and poverare not His fault. How can you blame the One who merely reads the story we've written and given to Him? It is certa inly not His f ault; actually it's our own fault, so if you write your story w ith good qualities, with good conduct and hand this over to the servant, He'll retur n it in the same good condition. Since the f ather and mother unite to write the story they present to the printer, we cannot blame the printer for whatever is given to Him, all He does is print the story we offer Him. This is the story now revealed awe read it today.

The father and mother come together writing the story thepresent to the printer, the printer prints it and puts it back i n our hands, the story we have to read today. We must be aware of the history in that story written b y our parents; it is our story, our form. All those bor n today a man are the consequence of a story written by a f ather and mother and given to the printer, a story returned to us with the cover on it. That printer is the primal Athi.

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Our own father and mother are the first gods we see in the world. They are indeed gods we see in this world. When these gods unite this story is written and presented to the printer, the book we now read. Do not then call it our destiny written by God. Is it the fault of the primal Athi who printed the storybook our parents wrote and turned over to Him? He printed it and handed it back to us, is it His fault? No, but we have to unde·rstand the flaws in the story and correct them all. To do this we need a good guru nathan, a lord of the gurus. To change the story, to write it wit good, pure words i n the right way, good lessons, go poetry, we nee d a guru 11 who ha s attained God's grace. Then it is possible to change the story in the book our parents wrote, then it is possible to write a good story. The form we have in our present state is actually the story written by our parents and given to the printer who printed it and put a cover on. What our parents made by kneading fire, water, air and earth together is our form, within that form is the story they wrote and passed along. Thi s is what we read today, a story which must end, and when it does we have to leave. As soon a we finish reading the story our parents wrote, our present story, we leave. To correct the faults in this story we need a gur u niilhan. If we find such a good guru before the story ends it is possible for him to correct it.

If we find a gur u niithan he will read the story and correct the fla, he will add certain good things and make us te it in with wisdom. We need aguru niithan who is God's true servant for this. You must realize the condition we find our body in is a consequence of the covered book written by our parents. Whatever they wrote is pr inted, stamped and registered. The registration is what is called pure life, the life given to the book is its registration. What our father and mother write is the story, life is its registration which fills the entire body of each and every man, life which comes from the pr imal One, the pr inter. When the book is tor n that reg istra-

Conghte maria

tion returns to Him.

Whoever wants to acquire a form must be registered. What

we read i this book is the story wr itten b y our parents. This is what happens today, this is what happens forever, in every world. The story we read today is the one our parents wrote before we were a fetus; this is what they mean by saying a fetus acquires millions of sins it did not collect on its own. That is the story revealed today as we read it. Since this is our state ap we must find a goOdgurun in, walk the right path and try hard to correct the flaws. The wrong story written by our parents is what we read today as our own body. Appa, if we trust this body f ormed with falsehood as its strength, we will end with the qualities of igno

rance, we will be tormented by perpetual evil. This body works entirely against the registration made b y the Lord of three worlds, it may end a a book without registration, a pre to fear_

We must find a guru nathan and ask him to print true mean ings in good words for us, so that every word will be something to enjoy more and more, every word will become sweeter and sweeter, will flow with honey. When the story is rewritten it becomes in credibly sweet for everyone who reads it. T o rewrite this story in the right way we need a good guru tu ilhan, a complete treasure on this exalted path."

Muhammad @described different signs in this f orm, explain ing the nature of man's life.

"This is a story written so preciously

By our father and mother 0 my own born,

Try to understand it w ith your w isdom,

Try to understand it with clarity.

This precious story becomes

Corhte maria

A San g a/ M umn

A thing of wonder for everyone

If you put sweetness and tures there,

So that it resplends a s light,

So that hunger and thirst disappear,

So that lust is overcome

A we discard this terrible hell with loathing,

So that every e melts

A we listen to it with joy.

Wr ite the story, reach out to the feet

Of the guru m han

Who will correct it, try to achieve that.

This is our form created by the actions

Of our father and mother,

This form which appeared

Will be destroyed in a week;

The permanent treasure

Is perfection w ithin perfection.

When you have clarit

In your qualities, know the signs,

Know it nature,

The path which is love for the Athi

Of overpowering grace, of blissful state,

Is a path of words which are extremely precious;

To rewrite this beautiful stor

You need a guru niilhan,

Try to find him with your wisdom,

You will see the primal One emerge,

Your wisdom will have clarit

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T h e Stor i a Boo k

And flow with sweet honey,

You will see the twice seven worlds

Resplending everywhere.

If your heart melt s in His thoughts

You will see the emergence of the compassionate,

Mighty, causal jeweled light of the eye,

He will emerge, He w ill emerge.

Establish that state, stay on the path

Of truth and justice, understand a your birthright

The preciousness of all lives,

Understand how to correct yourself

A love within love

With a heart that comforts all lives,

With beautiful qualities,

Each of you, my own bor n everywhere in the world,

Each of you walk the straight, true path, Realize the great resplendence of At hi param The universal Athi,

0 m y own bor t to find

The path of clarit y in this world."

"My friends, this path which we must use clarit y to find is a

precious path conferring peace, truth and justice, but we do have

to find it w ith our clarity. Man's life and his form are the conse

quence of a story our parents wrote for each of us. This i the way it is: the soul which is pure and resplendent exists withi n it; He registers the soul. All He does is stamp it with a registration mark and it becomes a life bor on earth. If this life achieves clarit y it

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can reach that state of happiness. On the appointed day this life returns to the place of registration, it returns to Him and earth returns to earth. All our desires and the way we lead our lives remain in the earth, those blood attachments, the other attach

ments retur n to the earth and become part of it. The life of the soul registered by God goes

back to Him, and what does this life take with it when it returns to Him? Only good and evil. all the clothes, the decorations, everything we sought remains in the earth.

The primal Athi created this form to give location to the story written b our parents; it is the drama of that story we act out today. In this drama everything we collect belongs t the earth: we live on this earth, earn our living from this earth, we eat from thi s earth and what we eat becomes feces which retur to the earth. Everything we seek, everything we ear n becomes one with the earth. The stor y our mother and father wrote, the form with which they created this story becomes a prey to earth. The light of the soul which is pure returns to its source, the place it came from. We must realize the profit of the good and evil we have acted out. To realize this clarity to reach this clarit we need a causal guru nathan, a lord of the gurus. Through him we can acquire the prescription which lets us walk the right path. But in this world people g ive different interpretations, different explanations of these things which have been given b y great beings in the past. 0 my own

born, m y true friends, my loved ones, fathers and mothers, we

must try to acquire this within ourselves with a melting heart.

The things we seek in the story written b y our parents will end with the story, the soul which came from the primal Athi will return to Him. But in our parent's story there are so many dra mas, sixty-four arts, ninety-six potentialities, f our thousand, f our hundred and f or-eight nerves, f our thousand, four hundred and for-eight diseases, four thousand, four hundred and forty-eight infect ious diseases, the speed of sevent thousand horses. Each

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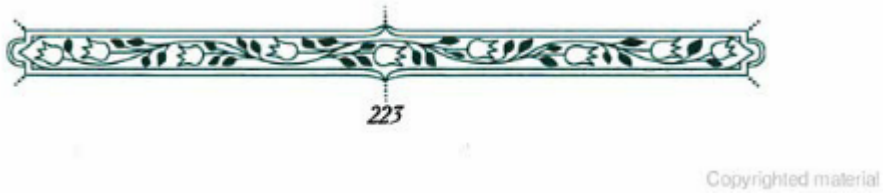
ma has sevent y thousand veils and more a many a a hundred million different things can be f ound in these stories written b y our f athers and mothers. Once we finish reading these hundred million stories the sou returns to the primal One, the hundre d million stories are caught in our evil actions. The end of the story written by our parents is actually caught in the five sins. In whatever state we find ourselves and before our story concludes, we must try to un derstand, to realize the end of the story. We must understand our story with clarity, discover the flaws before it finishes and make the necessary corrections; we must find a good gum nathan to help erase all the flaws in the story.

And while this is the way things happen, God in His form less state feeds all His creations, He never consumes anything we offer. He is the One who created every life in every universe, He created al the treasures completely, our food, our wisdom, ways to reform ourselves, and He created the straight, true path a well. He created the sun and the moon, He created everything, He also created life and death. He created the body which dies and within this corpse He created a state of eterl bliss. He created good qualities too and a guru1tiitha1 for this world. He also created wis dom, the primal One living w ithin this wisdom, teaching from there. We have to understand the complete, primal One exists within this wisdom.

We must find a true slave of the Athi, we must also find the remedy to make us act with clarity. Appa , everything we seek in this world belongs to the earth; we seek on this earth and become a pre to earth. Born to this earth in conformance with the story written b y our parents, we consume it all. This story is the place where we defecate everything we eat; the drama written b y our parents becomes a prey to earth. The drama ends here, even if anything remains we cannot take it w ith us - there are only two

things we can take w ith us - none of this belongs to you or to us



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in this state. The primal Athi who has realized eternal life without death never consumes anything which belongs to His creations, He does not touch so much a a mustard seed, He touches only your love, He exists in your love. He never eats anything of yours,

never ask for anything, never eats or drinks anything. However much you dance in this drama, at the end of it, whatever remains must be left behind on earth. You have to return t the place you came from. It all happens in a week. We must realize this, we have to understand the treasure we brought with us and what we are supposed to do here. We should understand and act with clarity.

Appa there are so many ways to do this. We mu.st hide the distinctions of you and I we must hide the differences of m and

your <, removing that parental section too. The primal Athi in the state of Anathi, the state of the beginningless beginning is our only real treasure, everything else comes from the story written b y our parents, a story which ends like the rising and setting of the sun. However much we dance between its rising and setting the drama will be over before the sun rises the next day, our story will end with it. Once the story of the father and mother ends everything ends, but let us search for a treasure which last forever."

Muhammad @ explained this at the a of twent y to al his friends, to all the virtuous people who questioned him, t the people of the world who had this question. After he had explained this with great clarit y they asked him another question. "0 Nabl, 0 Muhammad, Y a Rasul what is this eternal treasure we take back with us?"

"When the flag of the five element s flies,
The only flag which is eter
Is the flag of the Athi 0 m y own born.

Corhte maria

T b e Sr i a Boo k

Within the flag of the five elements
Only the flag of the Athi is eternal truth,
When the soul is purified, when it searches
It will find the eternal, joyful treasure
Which alone remains,
The One, the only joyful treasure which remains
Is the eternal treasure, the Athi,
He is One, the eternal, forever.
0 He i s the treasure who lives in all creations,
0 that treasure permeating everything
I the treasure, primal Athi
Who alone remains,
0 search for it within your love
And the indestructible treasure will remain forever,
0 when your rime i s up, when you are about to die
What remains is the Athi,
The treasure which never dies, that is the Athi;
When the time comes to travel back alone,
You take this treasure along
So that you remain immortal,
Merging with the Athi
Who is complete everywhere,
The Athi is that One, the only treasure.
The treasure you c see is truth,
The treasure which is f ound everywhere in the world,
Which permeates all lives,
The treasure which fills the heart
Is the golden Rasul Muhammad.

Conghte maria

A Song o f M uhammatJ9

When your love overflows without being divided, The primal Athi Nabi is that unique Muhammad

Who exists within the eye

At the center of your forehead,

From there radiating light everywhere,

Seeing everything, overflowing where it remains,

That treasure is called Dastagir Muhammadur-Rasiil.

Try to look for that treasure yourself,

Proceed holding fast to it,

This is the true treasure of the Athi,

There is no salvation other than this,

Everything else is fraught with danger,

The primal Athi is the only reality.

0 my heart, my mind search for the treasure,

The Athi, the One who pervades ruling all seven worlds,

0 heart join your wisdom and search for it,

If your qualities become pure and acquire fragrance,

This is the path of the guru fliilhafl,

And the treasure, that gracious Lord is only One,

The only thing which remains, eternal, forever.

0 my own born, the Rahman, the merciful One

Is the eternal One, the One who exists forever, forever,

0 my own born, the Rahman, the merciful One

Is the eternal One, the One who exists forever, forever,

This is the solitary treasure,

This is the treasure which never diminishes,

This is undiminishing gold

No matter how much we take from it,

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This is the lion we all share,

This is a treasure permeating everywhere, This is the solitary, primal treasure,

This is the only thing which remains, Nothing remains other than this,

Ti, my brother, my own born, Nothing is eternal other than this."

"Examine what I say with the sharpness and clarit y of your mind. My own born, if you examine all this with your pure quali ties you will see there are neither tribes nor races nor anything of the sort. To reach the great, eternal treasure and merge with Him we must find a guru nathan, a resplendent light whom we must

accept. Then we have to walk that straight, true path, understand ing what is good and what is evil as we make progress on it. A time will come when everything we sought, everything we col lected must be thrown away, tossed into the streets. This body made of earth, everything f ashioned of earth and collected by dig ging or cutting the earth will finally be consumed by earth, such things never reach that primal, unique God, they do not reach the primal Athi who never consumes a single atom. He does not de mand even a mustard seed from His creations as payment for His labor, He is the primal servant who works without salary; He is the servant, the slave who works without salary. He is the primal treasure who lives in a place filled with beautiful qualities. From this state He calls to those who put their trust in the primal Athi,

'0 My believers trust in Me and if you do I will be with you. If

you trust Me fully in your heart I will not only carry you with love, I w ill also serve you most affectionately with My heart, with My two eyes, M y three eyes and two hands.'

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227

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In this state the primal, luminous Athi serves us without feeding or paying Him. We do actually see that only the primal Athi will serve us as a slave without salary in this world. We must therefore, intend to love Him in whatever way we have to, we must love Him, we must keep Him completely in our hearts which should melt. With that melting heareternal One." Muhammad concluded, t we must love the primal Athi, the

"0 my friends this is the way we must love the Athi, with great intensity."

When the people around him heard this they exclaimed, "0 great one, Nabi Muhammad, ruler of Mecca, 0 gem of nuzh.Jhar, the gathering at Judgment Day, ancestral Muhammad, mighty, noble Muhammad mingled in that eternal light on the forehead, Niir Muhammadiiay Ahamed!" They praised him this way then asked questions. "In all the different towns and cities people live separately from each other, they live with the distinctions of you and I of

mw and your.t. Is this good or bad? 0 Muhammad many people in thi s world have their own ideas, differences which they express, and many kingdoms, many countries are separate from each other, different people believing in the superiorit y of their own way of life. In addition to div iding themselves into separate cities and countries, the y rule with the egoism of/. Is this good or bad? And if we do all belong to one human tribe, why do people live in separation from each other?"

Muhammad 8 answered, "App a, is this the way you see it? Listen, Go is One, there are no differences among His . creations, there is no fault in them. He made all His creations without fault and sent them down in that form. He made our blood red and

created this f orm w ith it, but we who are born as man have lost that exaltedness of mind and determination, we live in a state of confusion which causes separations. In this mental confusion we focus on the five elements and forget to use our analytic wisdom in differentiating right from wrong. The ten sins join

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this confusion and collect ively cause the separations which lead to different forms, cities, countries, places and colors. The earth does not have a unifor color, it is made up of several colors, black or green in some places, in some places it might shine, it may have many colors. Because al these forms are created from earth this has led t separations of color, to many cities."

"My friends, all these words are spoken in true bliss. If your mind want to achieve clarit y without suffering, S that it can receive the grace of the eternal One,

If your mind wants to reach that state of joyful peace,

Listen continually to words from the ruler

Of two universes, the gracious Lord,

Then your mind can receive it,

Become joyous and understand

The unchanging book of meditation, realizing it

All those lives bor n with a mind

Must realize it is the Athi

Who lives with bliss in our heart,

And that the Athi alone is the eternal One."

"My friends, the Athi alone is eternal, He is the only eternal One among all living th ings, He is the eter One. If we love that treasure, if we are mingled within it, when we depart, when we leave this world we take that eternal treasure with us. Thi s is that eter treasure." At the age of twent y Muhammad@ said this to the people all around I made them joyous, the y were blissful when they heard what he said and asked next how man shouM lead his

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life. "0 Muhammad," they asked, "what is the meaning of man's life?" T o which Muhammad E replied, "Listen 0 my people, lis

ten carefully, you have asked me how to live your lives."

"All hearts which melt into the state of one tribe

Exist in the Athi's creation,

He is that gem who is uncontained by laws,

He is that precious fruit who is worshiped.

If you understand the birth of man with clarity,

Intently, when all hearts melt

In remembrance of the At hi

You see only one form and one state,

As it is seen by true wisdom.

When all the Athi's creations

Reach one state, reach clarity,

They will not waver like waves in the ocean, They will comfort, they will be

Like one tribe, flowing with honey;

Their hearts melting, they will reach clarity, They will look inwardly at all creations, They will resplend as gnostic illumination,

With clarit y they will realize

He i s the all-know ing, eternal gem,

With grace they will see the state of the At hi,

With joy they will realize that state of love is God,

With bliss they will understand the secret

Of man's life, &ee of suffering,

With clarit y of mind and complete trust

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Th Stor i a Bo

In the Athi as the Friend,

Understanding that everything is in one state.

Realize the causal Athi never falters in His justice,

Trust the At hi with absolute faith

Then praise Him this way,

You will see Him with clarity.

When your mind receives the clarit y of this state, When you sing the truth of the eternal One, Y our heart must melt with His thoughts,

You must prostrate

To the resplendent, causal ocean of light,

You must prostrate before Him,

Live your life in that state, the state in which Y our mind h reached His beautiful qualities, You must prostrate yourself

Before the great resplendent emperor,

You must prostrate, you must prostrate. Understand the quickest way to correct yourself, To realize yourself and worship Him,

You must do this before your time is up,

0 my ₀ born you must live your life this way! The ocean which is man

Is greater than all the oceans with waves,

He is the noblest of creations,

He has the life of a human being,

He is a god in this world,

He is the eternal bliss

Which exists within justice,

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A Song o f Muhamma'J@

He becomes precious

Because he has the gift of wisdom,

He makes the six-pointed house a temple,

Within it the Athi exists as his Beloved

Who teaches, show ing the ways of truth and justice,

Opening the path for all lives,

Making man acquire

The qualities of man-God, f1Ulllli-l o1an.

Man is made great,

Ruling all living beings in the world,

This is the straight, true path

To the eternal treasure.

If you understand and truly worship w ithin the qaiJJ

You will see with clarity, you will realize

All lives are one 0 my ow born, 0 my people,

Understand the explanat ion, find the way,

Love all lives as your own,

Know the right path and pray.

With a melting heart·

Accept that all lives are equal,

With that understanding

Look at the laws of justice without waver ing, Keep reciting the Athi is One, only One.

Recite well praising the grace of the Athi,

Lord of the triple worlds,

Then He will grant you His grace and His truth 0 my own born, then you w ill understand Him With clarit 0 my brothers."

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T Stor i a Bo

"0 those who are born with me, those who love all lives equally are truly human gods, truly 11uznu-Uan. They look upon all lives a exalted, they have exalted wisdom, exalted qualities and flowing honeyed words, they resplend everywhere a mam1-ldan. Such beings offer divine love to all living things in the world and they in tur offer love to them. Such human beings are loved b y all a s gods, their hearts offer this kind of love and they trust all lives. The hearts of beings in this state should be like gods to them.

App a, my friends, if you would like to know how man is sup posed to live you should know that his work and his fatigue must become one. You always find f atigue setting in when you work when you work fatigue follows. You have to work to satisf Y the one-span stomach of everyone, including the lame or sick or tired who are all our own born, their fate written b y Go to conform Athi w ith a drama acted out b y

their parents. Once He pr ints it, the gives a book their parents wrote to each person. This is the story, the drama we read today, a drama acted out to correspond w ith the book written b y parents who might have been in a de graded or an elevated state.

What w have t understand i a loving way is that the different d written b y each individual's parent s are printed then handed

over to this person who might also be in a degraded state, who might be lame or maimed, but just as w search for food t fee our own hunger we should understand tha t heart, t conscience, that f, t fatigue and fee d it to. Th i the truth wi the truth. The primal Athi created the world and nu-u t rule the world, man was creed to rule the world. M anu-Lan rules the earth world and

m ight God, the primal tu re m, He is the One who rules everything while m rules the earth. And so we must become n ! loving all lives a our o, we must not harbor vengeance or hurt others, we must not wound them, eat them or kill them. We must realize that man's life is the same a other lives.

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A Song o f MmmaJ9

My friends, we can attribute divisions within a tribe to the dramas of each individual, the history written by their parents. To illustrate, on earth you find mountains, plains, valleys, other realms buried deep in the earth and so on. The earth has gold and copper, it might also contain silver, iron, lead - many different things come from the earth. God created al living things from earth, but

He sent down the light of the pure soul directly, this pure soul was

planted in a pot of clay. That light will be united with light, earth will be united with earth. This is the way we must try to melt ourselves down and give back to earth what belongs to the earth. The first dut y in man's birth is to trust and love all creations made of earth. Charity, justice, truth, patience, comfort and dut are al

par of the laws of justice in our human conscience which is like a spear of power. This spear of power is conscience, conscience is God, God is the One who rules everything. Conscienc·e rules the body and rules life, that primal luminosit y exists within it and yet the all-pervading God of might is One, He has no equal, He has

no partner. We a the female and He is the male, He is the One who watches over us, protecting us w ith love.

To one He gave a mouth, to another He gave eyes, to a third He gave strength of arms, to still others He gave strength of heart. You may ask yourself why some are poor and some are rich, and therefore wonder if God exists. Don't think that way, it is the con sequence of a book wr itten by the parents and presented to Him. The primal At hi lives in the hearts of everyone as a servant, doing serv ice to everyone, serving them according to the book already written by their parents. For this reason we see both good and evil acted out in the drama. He has also sent His slaves down to this earth one after another, those who have found clarity, to help oth ers reach clarity. We should listen to them, we should achieve that clarit y and since this is our condition, we must offer love, kind ness, charit y and affection to all living things.

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If you have more food than you need for your one-span stomach give it to others. Understand that everything you seek, everything you keep for yourself belongs to the earth and will return to earth; understand what to save. Destroy arrogance, jealous y , vengeance, envy, hastiness and drive them away. Love and trust the primal, luminous treasure who exists within justice. This body is caught in the vilest of evils and the five sins, this body which i s the house of maya will ultimately be a victim of earth, never trust it. What remains with us in the end as our capital are the good, the evil and what is bor n with us.

One day, in the same way we came together here, there will be a place where we meet aga in. Earth will remai n with earth. One day we will meet again in another place and talk to each other. From wherever we came, from whatever people, when everything is over we have to go back one day, come together in that place. At this gathering there will be an inquiry concerning the good and evil we sought. When we come together in that place our profits will be weighed, there will be an inquiry concerning what i s good, what is evil, what is true, all this will be shown to us by the God of might. So my own born, think carefully about each and every thin I have been sa ying, don't kill goats or cattle, don't harm other lives. The mayic evils mingled within you as a consequence of ar

rogance have been incorporated in the tricks of maya; this body

made of the five letters can take so many different forms.

Our form is made of earth and like the earth h many col

ors, man qualities. T o control all this, to reduce them to a single state we need God's grace and the spear of power, the certitude which is faith. Hold the spear of power and certitude in the hand which is f aith, unite as one, all of you. Offer love to every living thing, offer love to every manifestation of earth. Show affection and kindness to every human life, love all lives as your own, un derstand the hunger of the one-span stomach, understand the

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hunger of others and feed them. You must work, everyone must work. Go in search o£ all this before you leave the marketplace, and love those who cannot work because they are lame or blind or deaf, this is the consequence of a drama written by their parents, feed them with love and affection. Suppose you're walking along a path, and say someone has dug a hole in it because of the book written for him or her, what you should do is 611 up the hole, level it and protect that person. You must love God who lives in cattle, goats, in everything.

Ap, there are countless things in the life of man, impossible for me to enumerate. This body entangled in the tricks of maya, wrapped in sevent y thousand veils of maya has nine openings which

are nine stars and nine astrological signs. All together there are twelve astrolog ical signs, one of which is the navel which h been

cut and closed, the others are the three eyes above. Two stars are the gnostic eyes. The twelve signs are also called the tw·elve astro logical houses or twenty-seven stars. These twenty-seven s have been brought down as twelve astrological signs, the twelve astro logical signs are the twelve openings. Of the twelve openings, nine belong to mayaja/Jzm, the tricks of maya. These nine o:penings in the body cause it immense harm. Two openings are related to the way we hnally merge with the Athi. Tr to hnd the right path with these two openings. The other ten are also equivalent t the ten signs of the zodiac which represent ten sins, a poisonous ten for this despicable body. The sevent y thousand evil veils that cover them in a man make enticing sounds inside the man which are heard outwardly. Remove the veils, tear them off, discard them to see the pr imal Athi. In the end there will be only one veil left, a veil made of earth. When you tear off that earthly veil you will see the Athi. f long a you have that veil, love Him intensely. Loving the primal Athi who has no equal means you shouldn't act against your conscience, for your own beneht. You shouldn't do things

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for the sake of your stomach, you shouldn't deceive or harm oth ers nor should you keep such evil qualities within you.

That iblis who led our f ather Adam astray made idols of goats, cattle, horses, camels, donkeys, dogs and various other forms, plac ing devils in them t o lead tis astray. Some people have been caught by this, their f orm has changed, and as a result their good faith, their certitude have been ruined, destroyed. Even before these people die they behave like ghosts, demons and

devils. There a thousands of such demonic ghosts, today in fact hundreds of thou sd of such demons and ghosts possess human beings. Each

human being makes room for sevent y thousand demons, the sev

ent thousand e v il veils have become sevent y thousand demons. Just as iblis lead Adam astray he keeps trying at every moment, at every second t lead us astray, he keeps asking God t be allowed to lead us all astray.

Ibli s said, '0 God, 0 vengeful One I was the leader of celes tial beings i n the heavens. You created this Adam from earth and decided to place me beneath him. I will never submit to his con trol, I know how to worship You. You created me from fire, Adam while I belong to ttfrom earth and the five sins. He belongs to this earth which is hell .;e heavens. I am a heavenly being, I was cre ated from fire and under no circumstances will I take second place

to him.' With an angry look God called out to him, '0 satan you demon, leave!' and cast him down from heaven to earth. Satan

took his revenge and had Adam cast down to e, his enemy's home. This enmit y between satan and ourselves cont inues today. After tempting Adam to sin he asked God, 'Let me influence his w ife and children, grant me that favor, let me lead them astray.' That vengeful . argued for this from God.

T o which God who h all the gracious names replied, 'You

can go, your favor is granted.' And He procla imed, 'Whoever fol lows Me will never follow you, whoever follows you will never

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follow Me.' After this iblis was cast out. God said, 'Go JbailiiJz!' and satan fell to the earth which he blends with toda y in a way that makes him seem invisible to the children of Adam.

That iblis whose color is black appears a a black spot in the heart of every human being. If your heart is black it is symbolic of Jhaitiin J presence in your heart, if your face is dark it meansJhaitiin is there, if any dark spot appears on your face or hand it is sym bolic of his presence. He enters you if you lack faith, certitude and determination. With His divine words of grace that mighty, all pervasive God proclaimed those who become satan's slave will never be His slave, those who become His slave will never be satan's slave.

This is the reason satan long a made idols of brass, stone and precious gems, then put ghosts inside to make them speak. He did this in the Arab countries too, creating mantras a well. To

overcome Jhailii n six thousand, six hundred and sixty-six iiyatJ or verses of the Qur'an were sent down to Muhammad, each iiyat sent to control Jhailiin, each tiyat also sent to tear off the sevent thousand evil veils. I believe it was said that a ni, a prophet would come with the

name Muhammad, and that all these i would be revealed to him in God's holy book." Muhammad @ sa id this and then his fr iends, the townspeople and others who had gath ered there asked, "Is that Muhammad already bor n or not, where is he now?"

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"Who will know, who will know the myste'

Of the Athi 0 my fellow beings,

Who will ever know the mystel)
Of the primal treasure permeating everything?
Who can understand it,
Who can understand the truth?
Can anyone understand
That mystel) 0 my fellow beings?
Ages ago some elders proclaimed
A might y prophet would be born,
This is merely a prediction,
Thi s is merely a prediction.
I have uttered words from that God
Who ex ists completely in my heart,
Who reveals these honeyed words to me
In the for m of advice, 0 my fellow beings.
A prophet with a melting heart will be bor n in Me-cca,
His name will be Athi Muhammad,
At the age of for y he wil l be crowned prophet
In the cit y of Mecca, six thousand,

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A Son g o f M uhammalJ9

Six hundred and sixty-six ii y a!J, verses,
Will be revealed to him,
His bile will be removed,
He will be born as Muhammad, as a light,
That Athi Muhammad will live in a form
On this earth, he will teach
So that manu-Nan can tear off

The sevent y thousand evil veils

Covering him on this earth.

His love will be drenched in happiness,

The sweetness of the Athi's words

Will be like honey,

That causal Muhammad will come,

The Rasiil will come soon."

"The causal Muhammadur-Rasul will come but the .hi alone understands this mystery. How can I sa y who he is if I don't know? I only say what my heart tells me, appa , my brothers and sisters. Because he will be the last prophet all the evil veils c be ripped away through him. He, God who is mighty, who dwells in my heart has revealed this t me, He h revealed this in my heart. I don't know who that Muhammad is but my heart tells me he has already come, he has been bor n in Mecca. M y heart tells me this but I do not know who he is. At some time in the future He wil tell me, He will reveal that nahl, that prophet to me. Let us all follow him when the time comes 0 my fellow beings, and we will surely reach a high state."

Muhammadur- Rasul replied to the question which had been asked with words of divine grace. His fellow beings gathered there

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to listen became joyous, their hearts were blissful as they asked, "When will that nl come?"

Then Muhammad 9 replied, "I believe he is already alive today yet I cannot say who he is, this question I can't answer. I know he will live in the cit y of Mecca, but we will only !know who he is when the primal Athi confers the mantle of prophethood on him, then let us follow him."

This is what he said to his f r iends and those who were bor with him, "We must all live the secret of this life in a very exalte

way, each of us trusting the one God who is without equaL Even while we are in this state iblis may enter in so many forms, in idols to dogs, to demons, ghosts, cattle, bulls, goats, stones. B y making idols speak like human beings he deceived each of the prophets. All these Jakti and mantras will be destroyed b y the appearance of Nabi Muhammad, then the mouths of all the idols through whom iblis speaks will be powerless. From that time on statues will no longer be able to speak, the mouths of all the ghosts will be powerless. When they lose their ability to speak this will be a sign the nabl has come: all the statues made by man, al the idols will be silent, will be like stone.

So instead of having certitude in their existence, have cer titude in the primal Athi, the Athi who fills all lives, put all your trust in Him. Make every effort to fill the needs of others,

to guide those who try to stay on the straight, true path, do not let them go astray. We must find the straight, true path and merge with the primal Athi who exists within you, within me, in trees, bushes

and stones. He is that complete treasure. I am instructing you now in a variety of ways, how human lives should be lived. If we ofr love and afction to goats and cattle they will offer us love, they will speak to us. If we have abso lute f aith in the Athi all lives will speak to us with love-it is therefore necessary to love and trust all lives. We must be in

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that state and love all lives, we must let our affection for all living

things be seen 0 my fellow beings."

"Even if it were a stone with certitude
In the words of the Athi,
We should f at its feet,
If even a piece of iron
Were to utter the words of the Athi,
We should f all at its feet to
And walk along that path.
Have you not heard songs of praise
From all the Athi's creations,
Including blades of grass, bushes on the earth,
Have you not heard them?
When blades of grass fall to the right
And then to the left, have you not understood
The words they say 0 my fellow beings?
Try to understand why these blades of grass
Bend to the r ight, bend to the lef
And then bend forward."

"Appa , those long blades of grass near the pond are listen ing to us, they turn to the r ight, to the lef t and bend forward. Try to understand what this tells us. The blades of grass all move uni formly. What do they say when they move that way? They are doing 'dbikr, reciting the remembrance of God, '0 my Athi, my Rahman, I a i / nothing exists except Y ou,' and then they say, 1 U -

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Allahu You are All ah.' The y recite this 'dhikr, I is the negative, nothing, iI14h

u , You are Allah. This is what they say as they bend forward and repeat the 'dhikr. The large blades of grass near the pond worship that One. Can't you see? Look at them." As Muhammad@ looked in their direction every blade of grass and all the little plants near the pond bent forward to listen to him. They swayed to the north, they swayed to the south then bent forward facing west.

People who gathered around suggested, "They're moving because of the wind," but Muhammad 6 said, "It's not that well then, take a piece of cloth and see which way the wind blows." They found the wind blowing to the east. They asked, "Why are the blades of g bending west if the wind is blowing to the east?" Muhammad @ replied, "If these blades of grass praise the Athi, how much more should we with our six levels of wisdom pra ise Him? The grass is so filled with love, awe and worship of God,

even after becoming mere blades of grass they still worship Him. Let us see just how many births this grass ha s taken, millions of births and still it worships. So try t understand the qualit ies of this grass ."

"Appa, the gracious Lord of three worlds

Created a kind of grass called Jam!Jai

In the digestive system of man,

This particular grass grows in the large intestine,

Crushing and dissolving all the food

T aken in, digesting it

While all the undigested food

Is eliminated in the form of feces,

Understand this digestive grass called .Janl,ai.

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A Song o/ MmmaiJt

The Athi, that most blissful Lord

Has placed this Jambai which digests and filters Food in the body of man,

in his large intestine, Realize this, understand it.
Look, understand this is that grass
You find in the intestine,
Fix yourself on the path of truth
As grass is fixed in the intestine,
Trust only that One, know Him,
Melt and become transcended man-God;
Try to understand it,
This grass connected to man
Has become par of his digestive tract,
It consumes, crushes and digests the food
In an exalted way and then eliminates the feces.
M anu-uan, man-God is the most exalted of forms,
Realize man is the most precious creation of the Athi;
To take the exalted form of nuznu-Uan
Know what the Jam!Jai grass does in the intestine
And know how to pray 0 my own born.
Know this as the prayer of completeness,
Those bor n with me, listen intently
And without f a il to what I say,
Do not miss the least par of it,
Those who have the form of human beings,
Those who have analytic wisdom, that clarity,
Fix your intention on the eternal One

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Who is always there,

Close your two eyes with this intention,

Discard the eyes of maya,

Cut away the demons of mind and desire,

Establish the plenitude of both worlds.

The treasure which is everywhere,

The treasure connected to al lives

Which looks upon all living things

A one within the heart,

With this understanding and this right, true thought

Understand the unique path, cut away multiple paths.

Discard evil. have clarit y of intention,

Blind your two eyes and open the right, true eye,

Know with certitude that the lof flame

Of true gni or wisdom

Is the only One who is Lord,

Ha this joy, see this honey in the heart,

Know the taste of inner honey,

See that katpaha m the tree

Mingled in your intention as overwhelming joy.

Keep to your devotion,

There are fruits which do not r ipen,

There are flowers which do not bloom,

This tree filled with merit is the <atchithanan"da,

The being of eternal bliss

Who rules the eight with praise;

The One who is eternal grace

Is the ka ham

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A Song o f M uhammaiJ9

That One, plenitude for everything,

The treasure of completeness for all things seen,

This divine tree which grants whatever you ask

Is the At hi of exceeding grace.

Melt with the intention that this is a div ine tree

Which grants whatever you ask, think and melt,

The Athi will melt, He will mingle with you, He will befriend you and fill you inwardly. All those who were born with me,

D not be caught

In the maya which makes your heart stone,

D not be caught in the anger which destroys houses,

Do not linger in these evils

And do not lose your established place with that God,

May you not lose the place you have established,

May you establish the treasure

Which grants you this place in your intention,

Declare this in your intention.

As you g on polishing clarit y will come, Exalted beings who were bor n with me, listen, Be that radiant, true heart

Which has the luminosit y of true gninam, wisdom, May you mingle with the meaning within meaning. Blind your two outer eyes,

Forget desire for things of the earth,

Reject desire for gold,

Do away with slander,

Say this is good, this is good

Corhte maria

Alf o r tb One-S s

And it is always here.

D not let g of Him, do not be separate from Him,

The Lord who is beyond an ything sensual,

The luminous One, t form, that pure One,

The primal Rahman, the Mercy, may you praise Him,

May you see His divine feet.

That Rahman who is everywhere

Is a complete treasure

For those whose hearts are true,

He is the meaning

For those on the straight, true path.

He is the treasure, devotion is their remedy,

He i the treasure filled with endless merit,

He is the grace shining in the form of bliss,

Praise the primal One

Who is a treasure which fills the world,

This is plenitude, may you see that plenitude. Am."

"Those who were born with me, how should you love the primal One? A much as you love, to the extent of your devotion you will see this beauty. You must have the clarit y to see Him in that state, you must grow, be truth w ithin truth, become true man within this lof, true gna and He will be within true man, the

eternal One revealing a complete treasure. Acquire tihe qualit which pra ises Him without forgetting, be one-pointed and keep to that one-pointedness. Do not invent different forms for the primal One who rules beneath one umbrella, the eternal One who is in the heart and never leaves. Don't be enchanted b y the multiplicit

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of things, the primal One who blossoms like a flower wherever you look has no parallel. If you look at all this seeing others a His equal, you will never see Him.

Cyou keep the primal One who blossoms everywhere, who is fragrance everywhere in just one place? You can't do that. The unique treasure of repletion here, there and everywhere, the treasure who is here, there and everywhere, the treasure of grace and bliss has only one form. That treasure who exists fully in good qualities, in the integrit y of understanding the point, the

state, that Cod of grace, think of Him within your love with patie nee, peace and duty. Do this without f ail.

Apa, Cod does His dut y without f ail - to have the grace of such a God, how exalted must we be? Man's life is :filled with exaltedness, all lives are within him, al the heavenly beings and wise men are within man-Cod. The primal One is also within man Cod, the primal One is everywhere as King. Love that One t whom all trust belongs, do not accept anyone as equal to the One who has no equal, do not think He can have partners, keep that unparalleled One ayour help. The primal One is plenitude with out picture or form, a treasure which can be caught by justice and honesty, a full treasure within patience, a rare treasure, the primal

treasure of justice and honesty. This is an eternal treasure, this is the form of luminosit y replete in all those resplendent beings. Unite with the One in your conscience. Think of it and melt. Appa, the Lord is there within it, may you see Him always, may you do your dut always. You need peace of mind to see Him always, this is plenitude. Appa, you must try."

The Rasul e sang this song to his brothers and all the people who were there. These people and his brothers then asked, "0 noble Nabi Muhammad you went to Sham Na to the cit y of Damascus on business. Descr ibe your business, describe your travel. What wa s business like there?'" To which he answered, "Ah,

Conghte maria

Al/or tk O-Span Stomach

ayou asking about business? We wentto Sham Nagar, my uncle, Abi i Jahl and the others, we all went to do business there, many people, and each one sold his goods in a different way. [said what I had to say although the y didn't listen, and I told them m y share

was to come to me. Now you want to know what business is like,

I'll tell you."

"Freedom is business,

Comfort is the right of that treasure, The treasure which is very r, That i s business,

Something in which you are no one's slave.

What is the totalit y of this business,

Who is it we do business with?

We must know this well, all those bor n with me,

We must see that path 0 those bor with me,

W e must understand it, all those bor with me,

We must digest it and understand,

We must have clarit

Whether business is with one person or many.

Those who are bor with me,

It is for the sake of our stomach

And for clothes to cover this body,

A cover to protect our honor, Clothing which covers this corpse And food for our stomach,

That's what this business is for, to acquire these things.

We all came, we gathered in this market,

Conghte maria

A Song o f Muhammad/

In this world we buy what we can then leave,

No matter what we buy,

No matter what we collect,

It's all for the one-span stomach

And clothing to cover our body.

This is what we do business for in the world

And this is what we took to sell."

"Appa, the things we took were food for the one-span stom ach and clothing to cover the body. This is what they came to buy, they needed the same things too, clothing to cover the body, some thing to fill the one-span stomach. They came to buy the things they needed to cook their food with, and so you can sa y the busi ness I went for was the one-span stomach and they came for that one-span stomach too.

Since this is the way things are we must not tell lies, we must not say this and that just t do business. There is no business be yond this. There is only one business we cdo with the heart, the business of the Supreme Being. We must not bite when we buy for business, we must not collect money with lies and deceit. Now without telling lies, suppose we buy something for a half-cent and get three-quarters of a cent when we sell it. With this little profit we can feed our stomachs and they can feed theirs too. T o buy for one cent and try to sell for ten is evil, that i s deceiving others to take their money. Many did this and when I tried to stop them, Abu Jahl came along to thrash me saying, 'You have come to this world; now what are you doing to stop others from carrying on with their business?' He came to beat me because I told him the truth."

Co;rhte maria

Alj 11 r tb One-an S1 macb

" my brother, no matter what you collect,

The luminous One, the primal One

Who formed you gave you

So many states of jo , so many shining things, He gave you so many resplendent things. Everything you seek, everything you search for, All these things are treasures of the primal One, While you are just one thing on this earth;

T o the hidden treasure,

Your ri your soul is one treasure,

May you realize the truth that

This is what is lef t at the end of everything.

All those lives who were bor with me,

They came to t market to buy things,

All for the one-span stomach

And clothing to cover the body,

This is the reason they came.

Didn't you see how they came

Shout ing as the y walked?

For this one stomach we went from Mecca

To Sham, to Syria,

Onl to fill this one-span stomach.

Just a we came, they did too,

T o fill our one-span stomach, and they did too.

If you do not have clarity, others can be deceived, If you double the price, claim two cents for one, If you kill them, take them in and cheat them

The primal One will puni sh you one da y ;

Corhte maria

A Song o f M t﷽hamma3a

On that day He will inquire then cut you down,
The primal One who is without equal or comparison,
Who created everything,
The primal One who is without compare,
The primal treasure within the resplendence
Of true gniinam, of grace awakened wisdom,
Who looks everywhere with that one eye,
The primal One who fills your body,
He will know you, He has this clarity,
He is within all lives.
Realize that the primal treasure
Who goes everhere also has a share,
If you cut off that qualit y of yours
Filled with all the sins,
The primal One will come to help you.'
This is what I told Abu Jahl."

Noble Muhammad 6 said we have to explain
How to do business, how to encourage good qualit ies,
But when Abu Jahl heard these divine words
He rose up in anger, he leaped up w ith jealousy,
He spoke against
Noble Muhammad @without reason.
Muhammad (: who was filled with patience,

Who had that exalted qualit y smiled,
His causal face bloomed like a lotus flower
A he raised his hands to ask the primal One,
"Ya &hhal- alamln, 0 Lord of the universes

Conghte maria

All/or the O-Sn Stomach

Who created me, may You protect Those born with me in this world
From the influence of ibiis, of satan,
May You correct sinners
Who have lost their good qualities,
Me them hear what is said,
Make them understand good and ev il,
May You show them the good, true path night and day,
May You dwell in their bodies
0 primal One connected to all lives,
May You grant them good, true wisdom,
May You protect them night and day,
May You correct Abu Jahl's qualities and rule over him,
Y a Rhal-'m."

He ra ised both hands in prayer
Supplicating the primal One.
Everyone saw t, everyone saw this
And smiled happily; some saw those golden feet
And prayed, their hearts melting,
And those businessmen

Who were reformed had clarit y of heart,
They asked the right value for their
For things which had cost one cent
They were given one-and-a-half,
They did business truthfully,
And so the people improved, correcting themselves
In the way they did business,

goods,

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But Abu Jahl threw all this away,
Choosing the qualities of iblis, of satan instead.
"When will the day come,
When will the primal One instill good qualities
In Abi i Jahl, making him happy day and night?"
The noble Prophet@ repeated
The conversat ion he had with Abu Jahl,
Explaining what happened
When we went away on business,
Those were his divine words.

The companions of Muhammad E9, those born with him asked, the same amount?" Muhammad @"If a thing cost them one cent, would they sell it to you for replied, "Yes, and they had such trouble as they did business truthfully, collecting and traveling for the sake of this one-span stomach. If you are honest you

c do that. The y worked hard for their one-span stomachs and for clothing to cover their bodies too. All the creations of the pri mal One, cows, goats, they all search on behalf of the one-span stomach. Everything we collect remains on this earth, we have to understand that.

We went from Mecca to Sham Nagar, the cit y of Damascus, to ea something for this one-span stomach. What else is there? Everything belongs to Him. We have taken this human form which returns to earth in the end, and so all we really need is food for the

one-span stomach and a piece of cloth to cover ourselves, to pro

tect our honor, that's all we need pro6t for. What else do we need here? They came here to feed their one-span stomach, we went there to earn something for our one-span stomach. Why should

we tell lies just because we came to do business on its behalf? Wh be jealous, why steal? We must understand if we are in busi

ness, no matter what kind of work we do, we can't do more than fill our one-span stomach, we can't take any of this back with us. Everyone tries to protect and feed a one-span stomach. If we do not deceive each other there will be no distinction between rich and poor, we will all be equal, all lives will have plenitude, God will dwell in all lives.

If one person deceives another, tells lies, utters f alsehoods, then this evil happens. When we go on the path to God, when we are in this state we have to realize everything belongs to Him,

everyone belongs to Him, we all belong to Him. The body belongs to the earth, it will retur n to earth, but the s'bul goes back to Him. And it is a one-week journey in this world, we have come to the market just to feed our one-span stomach. When the f east is over at the end of the week we have to return. We have only one week here for the feast. Then why do we have to tell lies, why do we have to deceive each other, and why murder, why all these sins just for one week's business to feed the stomach? We must under stand this."

That is what Muhammad @ said to his companions as he explained it all. They asked, "0 Muhammad, noble Muhammad in this state, who taught you such wisdom?" He answered, "The Lord who created me gave it to me." "Then how should a man lead his life, how should we live our lives?" they asked. "Appa,you ask how to live your lives? I'll tell you."

"You must have a clear heart,

Y our heart and intent ion must be one,

The causal primal One, see that One as plenitude,

Your heart and eyes must be one, See that causal primal One.

Your entire body must always

Cr y out your dut y to the world,

You will see the primal One in this joy,

You must see the primal One in this joy

Without de ivating from good intentions,

Without forgetting His commands;

Do that service then you can receive the help

Of the primal One and receive what is yours by right,

You can see that One, this is the way,

This is the true treasure.

Consider other lives as your own,

The pr imal One who fills all lives,

The grace which is everywhere, that plenitude

Is the treasure, the eternal treasure,

And the place where the treasure lives

Is the temple where honest y and justice

Live in the human heart,

It is the temple which can change every evil Although the temple itself cannot be changed, This temple built of the nine kinds of gems, This temple which makes us live in the truth, This is the temple of creation and destruction.

To g on the straight, true path to the primal One, To find peace, know the way and know the secret, Know that justice, see it well,

See it with clarity, truly have compassion,

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Have fa ith in that One
And know the state of justice with clarity.
Do this in the temple of three worlds,
The temple of Siva-lsan,
The temple at Thiruppathi
Which is the heart of maJW-f <�an, man-God.
If we open that heart, if we pray
To the primal One we will receive our due,
We will see, we will have clarit y and see
The primal One within the heart, the temple of the heart,
That treasure of joy, this is that treasure of joy."

"Appa, He created so much within this temple, so many faces to help us on the straight, true path. Listen my brothers and sis ters, you asked how man should live, I'll describe his state. How should a man conduct his life? He must take the form of the pri mal One, not the form of illusion, he must reach the state which is that divine form. The divine form of the triple flame appears within the illusion of the five letters. The place of illusion is the form of man, the features of the body belong to illusion, the divine form belongs to God, to man-God. There are two different areas we must identif y with clarit y and then behave in accordance with this knowledge. This is a treasure of truth, one area is the body, .11mlya or illusion is the body and Jivamayanz or divine form is the state of the soul."

"This is the body made of illusory things
In a subtle way, understand this subtle state

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And know the real state; this subtle state
Changes, reaching out to the real state.
We find every way, every deceit to nourish the body,
This body of illusion which does not resplend,
Which will perish.
The primal One, the luminous One
Made the soul, the soul
Which is a pure ray in the state of God,
Which is in the div ine state of God,
The soul does have a state of divine resplendence
Which is that divam, that purity, IUZ/111-Lan, man-God.
The form mixed with the divine state of God
Is the one blissful lord who rules three worlds,
The treasure of three worlds, the complete treasure.
May you bring your soul to that divine state
With a melting heart, if you mingle
With that One you w ill be in a good, pure state,
A state which is rightfully yours,
On that straight, true path you will find clarit
And your body will have a divine form."
These were the divine words of Muhammad E
Whose lips were like pearl;
Everyone listened to the words of grace,
The words of the guru, the jewel of gll1nam, of wisdom,
They listened to the honeyed words with delight,
The words and teachings of the primal One.
Every day he told them how to keep their hearts

Corhte maria

On the r ight path, he taught them that path openly, The Prophet, the Rasul, noble Muhammad
9. Muhammadur-Rasiil E wa s twent y years old
When he gave them all these teachings with joy,
The people understood the meaning
And washed their qualities clean.
You should never waste your time Those who had been wasting their lives
Wandering around the cit y of Mecca, losing their faith
Listened to the precious words of grace,
To the pearls of w isdom
The Prophet Muhammad E gave them;
When these people saw this radiance of true wisdom
Their hearts melted, their intention never wavered
And their hearts melted,
They did service as they set out
On the straight, true path,
Accepting Muhammad 9 as their help.
With melting hearts,
Without deviating from the straight, true path
They realized Muhammad @was the gem of grace
Who would prescribe a remedy t clear their qualities
And send them on the straight, true path;
They pra ised this rare gem, this Athi Muhammad,
The guru mani of the world, the treasure of bliss
Who is exalted among the exalted,
They came together in an exquisite way for that one
Whom they cherished and loved

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With a melting heart of joy;
With honey in their heart
They praised Muhammad 9.
The noble one who shone everywhere.
At the age of twent y he showed them
Every state in which they could find
What was theirs b y r ight,
How they could have permanent in, perfect faith,
He taught their he, revealing
The rich ways of gniinam or gnosis.
He approached them with detailed teachings
So they would know, would understand
The meaning of the five letters;
He explained how to find clarity,
He distilled his words, he gave explanat ions
About the form of man, a radiant ray of true gniinam.
Those who listened to the good, true words
Of that divine Prophet ﷺ
Established them in their hearts,
Making such sweetness flow.
Many listened with great care and tasted
Those divine words in this world.
He uttered precious words of wisdom about is, God,
Words which were both subtle and rare,
The Rasul Muhammad E
Uttered these words of grace.
0 mind listen to these words of wisdom,
Have clarit y in your heart.

Corhte maria

He spoke about these things to his close companions,
To those who were bor n with him,
To those with unequaled qualities of goodness,
Athi Muhammad, the radiance uttered these pure words
Disclosing the treasure.
That silent guru within,
The Lord who shines at the center,
The silent Lor of wisdom,
The Lord who exists in fullness within the intellect,
That treasure, the pr imal One
Who is wealth, the plenitude of the eight pra ises,
Who is the effulgence granting grace,
The Go who is caught within love,
The primal One, the treasure
Found in compassionate eyes
Showed them how to bring their hearts
To the straight, true path.
Exalted Muhammadur-Rasul9
Had those who used to walk
With heads held high along the road
Walk instead with their heads lowered.
The One of six tastes, the divine gem of bliss,
The gem of wisdom,
The One of exalted qualities, the gem of grace,
The One who overflows a jo
Here, there and everywhere,
The One of the eight praises,
The word of wisdom which eliminates evil,

Conghte maria

A Song o f MubammatJ6

The One who has no prejudice of race,

The One who is the guru, the f ragrance, the Fr iend,

The One who exists here, there, everhere,

Millions and millions embraced Him without error.

To love that One, the great primal One

Was the advice the noble Prophet Rasul @ gave.

"p a , what is called Jtml yam or evil is our body, the body made of every deceptive thing, this body which is a test of the subtle states created b y God. This body is filled with illusion, de ceit, treachery, suffering, falsehood, jealousy, arrogance, anger; these are the qualities which fill the birth of this body. If you do not have clarity, if you do not cleyour body of these lnner evils your life is lost. Be sure of this, everything you search for, the joys of this body are only an illusion with bad qualities. If you go on searching for the body your life is lost.

The primal One created this body in a subtle way, this body was created with illusion, the four thousand, four hundred and forty-eight nerves are illusion. The human form is created with the subtle evils of the earth -we have to find clarit y in this and take the true path. Until we do our body is filled with illusion, our body which is filled with illusion has such suff ering while it lives and after death too. The five letters, the five deadly sins, the five elements are all caught in this illusion, caught in deceit and suffer ing; they will be burned to ashes.

We have to discard, we have to eliminate and be rid of these

qualities of illusion to make the body div ine. The power to make that change, to make it divine is within us; we must make the body of illusion a divine form. We can do this with the eternal One's words of wisdom. We must realize this divine state. M has the

Corhte maria

Alfor t One-Sn Stomach

f orm of the divine. We have to know that, you and I. and if we have clarit y we can find the good, true path. The life of man is vesy rare, a great treasure, greater than the ocean, beyond

the

oceans. There are so many inner secrets, the mind h more than sevent y thousand horsepower. If it is caught by illusion it is subject to suffering, to hell, it is f ood for the earth. If this body of illusion is caught by maya it i s come manu-id food for maya. But if man can be a11, man-God, the divine f orm, he will see the divine treasure, he w ill reach that eternal God. Given this state we must improve, we must change, find a way to see the treasure of plenitude, the primal One permeating everything. This would be a good thing to do."

Conghte maria

CHAPTER XII

Mecca Opposes Muhammad

Corhte maria

Mecca Opposes Muhammad

"Appa, do not trust this illusol)' body
Which doesn't know the secret point,
This body filled w ith deceit,
With treache'Y and suffering
Is a corrosive medication which deceives you,
Then destroys you in the world.
All your relatives, your attachments and love
Are merely signs of a corning destruction.
Kno the secret of this illusol)' body, the cause
Of eve!)' suff ering, have clarit
Those who were born with me, know the sec ret
Of this illusory body and have clarit
Those who were born with me,
Understand the meaning,
Realize the state of gnii nam, of wisdom,
And know that G who is invisible to the eyes,
Realize Him, clear all these illusions
And the force of illusion from your heart,
Chase it from you.r mind, realize Him,
The primal King; if you follow Him

Copynghte maria

A S of MuhammaiJ

You will see divine, eternal joy.
Without r a in and without sunlight,
The primal One is a tree
Producing fruit in a hidden place,
If the heart is right, in a good state,
That tree will grant what it asks, what the heart asks,
It is the katpaha viru'dcham the divine tree
Which grants whatever the heart asks,
If it asks from the r ight place.
No matter what you ask
It will give you shade and fruit,
It always grants you victory, that treasure
Which is the joy of six divine tastes
Conferring grace on ever y loving devotee,
That treasure conferring grace on those who love
Is the honey of joy, the ripened fruit,
It is everywhere, a treasure w ithin the body,
That pr imal treasure is plenitude for everyone.
The primal One fills you this way If you love Him there are so many joys.
Those who were born with me,
Companions, beloved friends,
We are creations of the primal One,
We must step forward
T o love the plenitude which has no blemish;
Given this state, to reach that treasure
We must behave without fault
On the stra ight, exalted path."

Conghte maria

M ecc a OpNuMuhamnt

Pr ima Muhammad 6 sang this song at the age of twent

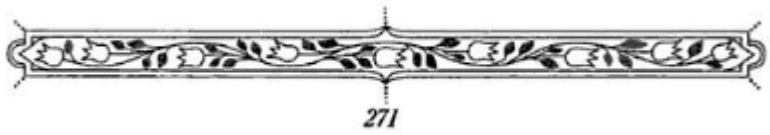
and al the people of the world heard his words, praising him, noble Muhammad E9. This is the song the y sang to him then, the noble Prophet@.

"Resplendent gem who came t be tested,
Causal ocean who is the cure for everyone,
That honey of taste,
The treasure of all three worlds,
A fruit which flourishes within the heart,
Light in the flame of steadfast, true gnilnam,
Fruit, ripened fruit in the heart,
Light which g ives light, light
Which is a flame at that secret point,
Which scrapes away the rust of our intentions,
The compassionate one, the treasure
Opening our eyes and revealing
A jeweled light, Muhammad,
Is the unique gem who tells us that everything,
All the blessings lie in reciting God's name.
The being who shines in two worlds,
Who knowa before and after, who prays,
The being who shows us that primal point, Muhammad
Is the one who disperses darkness forever,

He is a lamp dispersing the darkness,

Honey of joy, lamp of both worlds,

Divine being within love, the comforter,



Copyngh!e malcria

A Song o f Mmma1Jf

The gem who gives comfort, king of all the worlds

And a prophet for everyone.

He is the prophet of two worlds

Who can make a light bur n without oil,

He is the one who fills every life,

Who is the light burning in all lives,

0 our Prophet Muhammad, Y a Rasiil,

The earth hears your sounds and quakes with awe,

The trees bend down and listen

To you, in this world, in this iJunyi

Al lives hold out their hands,

They call out t you and clap,

They resonate, 'The Prophet

Who resplends in both worlds.'

They listen to your words, ants, fleas,

The eighty-four hundred thousand

Cal out saying, '0 noble Prophet';

When they hear your voice they bow their heads Listening to your words which proclaim equality, Realizing the joy of the house to come.

0 divine Prophet who is our only joy,

How c we praise your words of grace,
Your words of plenitude, 0 Prophet
Who was bor n to this world filled with exalted merit,
0 Prophet who has come in this false body,
Every word you say is like fruit
Which is sweet as honey,

272

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M ec a O p po.uMub a39

0 how can we describe your magnitude
In these two worlds, how can we praise you?
You shine in aHirah, the hereafter
And in the d un , this world,
You are the treasure of help 0 exalted guru,
You destroyed the ego, the I
You destroyed all these illusions, the mantras,
You destroyed anger, all this hell,
You rejected everything which glitters.
You made us love the great primal One
A justice within justice, as treasure within treasure,
A merit, as the everywhere, the here and there,
A love w ithin love, the joy which is everhere,
0 primal Muhammad how c we
Recite your praise in this world?
0 light of the lamp, 0 shining treasure,
0 golden one, the fullness everywhere
Who i s r ipened fruit for everyone,
0 divine gem, the repletion of al eight directions!"

When they praised him this way Muhammad E heard it and

said, "Appa, my sisters and brothers, the praise you sing so beauti fully is like honey! May the primal One grant you that state so we will be able t sing the same words about you, so that we may all be pra ised in the same way.

Ho to live your householder's life, how to discard the eyes of illusion, the mantras, how to cut away all this deceit and under stand the secret point, that treasure, this is what we ha:ve to sing

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A Song o f Mubamma'd6

about. If we believe in this illusory body we will not flnd l the secret

point, we will not see God; if we believe in this hell of the body we will suffer. We must find that point at which we look upon aH lives

a our own. Those who were born with me, exalted ones, precious jeweled lights of my eyes you must reach the pr imal One, travel the straight, true path. May He grant us His grace." This is what Muhammad @said to them.

All the words, the people of the world

Heard all the words spoken by the Prophet @,

They received comfort

From this complete gem of the eye,

The R asul. Guru Muhammad@

Overflowing with grace and bliss,

Their hearts were drenched in that strength

A they declared him

The resplendent Muhammadur-Rasul @

In this world and the next,

Upholding this state of f mii n, of absolute f a ith.

The words of the Rasul @ flourished

As the words of the resplendent Athi in the world,

The teachings of the noble Prophet 6

Were received by all living things,

The words of that divine Rasul @, the divine words

Filled all lives, settling deep in their hearts,

Making them realize, making them aware

Of that flame of true gm inam, of wisdom,

These words encouraged them showing them the path,

Conghte maria

Mecca Opposes Mubammad ☪

The words of the true Muhamadur-Rasul@

Brought clarit t the four religions

And the four scriptures.

Understand this well, the words

Of the compassionate Prophet@

Are causal words.

The people believed the words

Of this extraordinary Prophet@ completely,

Their hearts melted in remembrance of them,

They heard words of love, joy flooded the world And praise of the primal, compassionate One Flourished in the fourteen worlds.

The primal Prophet 9

Taught them these good words,

Words of truth for the true path,

All living things understood them with inner clarity,

Many lives pursued the meaning fully

And found clarity, realizing the primal One.

A they prayed Abu Jahl became jealous

Of all this; w ith evil qualities he rose up

In strength, gathering the people of the world,

Destruction his intention.

He collected an army by skillfully making them

Forget the words of truth,

He made them forget the feet of that lord

Who is beyond all sensual pleasure.

Abu Jahl was suffering in a burning hell, the hell

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Of poking out your own eyes with a pointed stick.

He caused such evil in the city, Trying to make them forget the words Of the good Muhammadur-Rasiil @;

With deceit and treachery he rose up

To destroy the explanations

In the Prophet's words @,

To make them f orget every good thing

Abu Jahl took the f orm of treachery.

Setting out to ruin them he fed the people of the world deceit and treachery, going from house to house saying, "0 people of the world if you reach this state while you're still so young, our ancestral deities will be destroyed. Muhammad is a youth whose tricks

you kne when he wa s a child. Don't follow him, he is the source of universal destruction, he has come to destroy the world. He lost his mother and f ather when he was young and now he's working

t establish this v ile hell, making trouble for our ancestral deities. Don't follow him, he curses our ancestral gods, insinuating things about them then claiming there is a God somewhere; h.e is trying

t destroy our ancestral gods. This is what he teaches all day long, don't follow him or our ancestral deities will desert us. Our ances

tormade these gods who speak to us, who are s good to us. Now he has begun our destruction. Let us come together to destro him while he is still in his tender youth, may we all come together for this," and he collected his army.

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Abu Talib heard of this and said to Muhammad E9,

"My son we don't need this country's hostility,

0 Muhammad who has come as the primal Prophet,

Bringing good teachings and clear wisdom,

The Qasim f amily i s aga inst us,

The whole cit y is against us;

0 my son they are all against you,

0 my son the whole cit y is against you,

0 Muhammad they have decided to kill you,

They have come together to k ill you,

0 my heart is melting, suffering,

0 noble Muhammad, so many different interests

Have come together with Abu Jahl,

He has collected a army to kill you,

What can I do

0 jeweled light of my eye, Muhammad?

M y son Muhammad, do not engage

The enmit y of the world, the Qasim family

Ha s joined Abu Jahl, they have decided to kill you, Abu Jahl's family is coming together,

Joining forces to kill you.

They find fault w ith you

Because you are destroying all the gods, their gods: It would be better not to interfere with them,

To proceed with the progress of your own soul.

When your mother died I took care of you

In an honest way and w ith great effort,

No you are twent y years old and a so much time

Corhte maria

A Song o f Mmma39

I don't want to lose you to those wretched people.

My son, may you act with some clarit

And keep away from them,

Don't engage the enmit y of this city."

Abu Talib explained the situation to Muhammad ﷺ.

Then noble Muhammad @ replied,

"0 my Father who was born with my father,

Abu Jahl opposes the words of the primal One,

Whoever fa ils to understand the one path,

The true, complete path, is iblis or satan,

Whoever does not melt, does not see with clarit

Of heart is the worst iblis,

Whoever does not truthfully love the primal One,

The permanent One is a malicious person in this world,

Whoever does not lear n justice and integrity,

Who does not have inner understanding and clarit

Is a satan gone astray,

This is what the elders of earlier times say.

The Athi threw my father and mother out

Because they were tr icked b y iblrs,

Isn't this sort of creature malicious?

The Athi rules everywhere from an unknown place,

When you pray He appears before you think,

He is the guru who always feeds you,

He is the grace, the completeness,

The treasure and clarit y in everything,

He is the One who is close to you;

Copyrhte maria

M OpptMuM11hammad8

A sinner who does not realize the truth
Of this Athi is ib l rs, a satan.
If you pray on the straight, true path
In the r ight way, iblis will show you another way;
To oppose or kill such an iblrs
Is a good thing to do 0 my Father.
The Athi lives without illusion
Within love in the heart,
The One of justice without a body
Lives in all lives, permeating everywhere
A the form of peace, the form of good qualities.
Even if I have to 6ght a battle
With those sinners who do not love the Athi
Who is repletion everywhere, I will have no fear,
0 Father I will have no fear at all,
I will trust the Supreme Being
T o put clarit y and good qualities
In the words I say,
And I will praise the Athi so that f ragrance flows,
With faith I will come forward to do anything.
If they hit me or kill me,
If they strike me and keep striking me,
If they chop me into eight pieces
Or tie me up and kill me,
If they nail me down or cut me down,
If they pull out my roots,
Cut me down at the root,
0 Father I will not deviate

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A Song of Mubm6

From the words of the primal One.

M y heart cannot bear opposition

To the words of the pr imal One,

Those who do not love the words of the Athi,

Who do not know the meaning of divine words, gnii il.m

Words of clarity, of divine grace, words Of that pr imal treasure replete in all lives, Those who do not love them,

No matter who they are

I will oppose them any way I can.

The One who created me, the One, the only treasure,

If that primal One is with me

I will fear nothing 0 Father,

I will have no fear, Father.

He is the Father of those who trust

The primal feet of the pr imal One, And live their lives with that trust,

I will have no fear of those who forget His words

Even if they mean danger in m y life.

I will embrace those 0 my Father,

Who walk straight and true on the path of justice,

Even though they make me fear,

If they are on the path of the primal One,

I will bow at their feet

If they are on the straight, true path,

But if they destroy human beings,

If they break their hearts,

Conghte maria

If they ruin their good intentions b y throwing stones

I will not fear such false people,

I will not fear such false people 0 m y Father.

T o those who walk the straight, true path,

To those who praise the eter One,

Pointing out the true path,

To those true individuals I will bow down Omy Father.

Those who recite mantras to feed their own stomachs,

Those who believe in idols which the claim are gods,

T o those born with me who have such confusion

I w give clarity, I will make them bow down

T o the exalted, prima l One 0 my Father.

Should all these ev ils intertwine,

Should the destroy my body, trample me down,

Should the whole cit y unit t kill me

I have faith that the Lord, the primal One exists,

I have that faith 0 m y Father.

I will embrace those who follow the cause of truth

No matter how many wars break out, No matter how many battles a fought, Even i f I a alone I will have no fear,

That prima l One will come as many 0 my Father,

He wi l l fight, He will show them

The truth in everhing 0 m y Father.

T o live for that straight, true path,

T o pray to that eternal One,

T o pray s that complete gninam will grow,

So that divine grace w ill flourish

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A Song o f tlfuhammatJ9

In the heavens, evei)'Where,

To stay on that straight, true path

And spread the grace of the eternal One evei)'Where

I will cause melting joy everywhere;

Even if they burn my body

I will have no fear 0 my Father.
So that they will consider all lives equal,
So that they will embrace the One who is everywhere
And be alone for the search,
I will have them acquire the grace
Of that deathless state 0 my Father, 0 my Father.
In this world where they chatter without poi n t
And feed their stomachs with deceit,
I wil l always oppose the fools
Who are caught in this evil,
Even if it were the mother who gave birth t me
I would oppose her.
The One who exists fully in all lives,
The Father everywhere
Is the only Father, the primal One
Replete in the body I will follow
Those who love that One,
Who are always victorious.
I w ill follow the words of the primal One
Even if they murder me, I will always oppose
Those who act against the words of the primal One
Even if they cut me to pieces and burn each part,

Corhte maria

M O p ptMuMummatJ6

0 m y Father I will have no fear, 0 m y Father."

Muhammad E sang this song for Abu Talib,

"0 Father no matter what happens in this world

I will not be afraid, even if they crush me

I will not be afraid, m y God exists

No matter what happens,

No matter ho many armies appear,

M y God, the One we have f aith in, He exists.

I wil l not fight for m y stomach or myself,

I will work for the primal One, I will follow

Those who work for the pr imal One,

I will always oppose

Those who forget God, who are selfish,

Who nurture their own stomachs, I will never hesitate

T o wage war against them, I will not hold back

No matter what form they take,

I will not be afraid."

This is what Muhammad E

Said to Abu Talib who replied,

"0 my son you said all lives are like your own,

You said He exist s completely in all lives,

He is everhere, He is here, there, everywhere,

He exists fully in all lives, you said They were all bor n with you, you said They were all bor n with you, you say Father and mother,

The were all bor n with you, you said

Those with melting hearts bor n in the dunyii, the world,

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A Song o f M uhammad'

A your own born, now whom are you going to fight,

Now whom will you fight?"

He answered, "0 m y Father I will tell you

The w I'll wage: there is no war

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M Op u M uhamma'J6

'

I will fight this ev il demon 0 my Father,
Who utters vain words, who causes them suffer ing
At the point of a sword, thi s demon
Who steals and murders, who des everything it sees,
Who takes everything away, I will fight
This thieving demon, I will fight 0 m y Father. This thing which destroys a state of mind,

This creature who establishes

Different forms wit disguises,

This creature who murders the primal One

L iving in the heart, this sat who grows,

I will rush to fight him 0 my Father,

I will rush to fight him 0 my Father.

This creature who used evety trick to feed his stomach

In the world, who used ego

T o make mantras impressive,

This creature who crept into all those bor n with me,

Killing them without killing,

This creature, the source of these tricks,

I will fight this f alse demon 0 my Father.

This sat, the cause of suffering for those

With faith in the primal treasure, the shining treasure, I will fight to destroy this demon and win.

The person who thinks himself important, who f orgets Justice and charity, the person who kills

The creations of the primal One, cutting them,

Eating them, I will fight this demon fearlessly,

I w fight him using the weapon of the primal One

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A Song o f AfuhammaiJ9

And make him beg.

This creature who sins, who destroys

So that he, his wife and children

C feed their stomachs and prosper,

I will fight this sinful satan Even if it means m y death.

When the primal One embraces me

I will fight without fear 0 my Father,

I will fearlessly fight

The creature who destroys truth,

The creature who tells lies,

The creature who slanders and deceives

Making these poor people suffer,

I will fight this hideous demon 0 m y Father.

I will fight to correct those who kill without killing,

Those who murder and steal,

Those who sing without singing

And those sinners who tease, I will fight those sinners

0 my Father; even if it means

M y death I will be unafraid.

When the primal One is with me I will rush to fight

0 m y Father, without sleep or food,

Without fear I will take up the weapon

Of the One who is our right,

Without fear I will fight against the sinners

Who deceive those born with me,

I will fight to chase them f rom those bor n with me,

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Mecca Oppio!u MammaiJ a

0 m y Father I will fight to rid them

Of the demon who has caught them.

The One who is without comparison, without help .

Sustainer of two worlds,

God who is love within love, who is beyond The three states of charity, wealth and joy, The One exalted in love, for Him I will fight

With pure intention and high purpose,

I will fight this filthy, deceiving satan

Who claims that wealth consists of gold and land

Or things, one kind or another,

Making the people live in a daze.

No matter how many forms this evil takes,

No matter how it comes,

I will rush out to fight; with the help

Of the primal One I will fight to destroy it

For the sake of the stra ight, true path,

Even if it costs me this body,

Even if I have no food or the whole cit y opposes me,

If they all turn aga inst me, if they try to poison me,

I will not be afraid 0 my Father.

The primal One, the only One, the treasure

Within all treasures who protects us day and night .

The primal One who gives us everything, always,

I will fight to destroy those sinners

Who do not remember this treasure 0 m y Father.

I will fight those who have believed all their life

That the world is the truth, I will fight

Corhte maria

A Song o f MmmatJ9

Those who spend their whole life

Searching for the world and gathering it all in. i, iimin, yiRahhal- 'ii lam,

0 Lord of all the universes."

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Conghte ria

Glossary

The following traditional supplicati ons in Arabic calligraphy a used throughout the text:

9 or (Sal.) follow ing the Prophet Muhammad or RasoluiiAh stands for Jlu 'i ₀Ja!U.m, blessings and peace be upon him.

@ or (A.S.) following the name of a prophet or a angel stands for 'aU.ihiJ..., a/4m, peace b upon him.

@ or (Ral.) following the name of a companion of tlhe Prophet Muhammad, a sa int or J:hahₛtands for r4b u 'anbu or 'anb4, may Allah b pleased with him or her.

(A) Indicates a Arabic word

(Indicates a T amil word

aiyo (T) A exclamation of regret, sorrow.

Ahamed (A & T Tam il variant of an Arabic name meaning the heart's beaut y viₛible on the face.

ai (A) The hereafter

'a/ (A) The visible world, cosmos, universe.

Al-hamd (A) The praise, the heart of praise.

ahf (A) The 6rat letter of the Arabic alphabet. In the transformed man of wisdom, the a repesents r Allah, the One.

Al/4bu a (A) God is supreme.

Allahu Nay (A & T The Lord who is God.

Allahu ta'ala Nay (A & T The exalted Lord who is God.

am (T Literall y mother, also an address of endearment, respect.

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iim (A) So be it, amen.

atuithi (T) The beginningless beginning before creation.

annal (T) Noble, mighty.

appa (T) Literall y f ather; als used in collective address meaning broth

ers and sisters.

arJh (A) The throne of God.

aru muham (T) Six faces.

arui h (A) The world of souls.

lLJ-.Jalamu 'um (A) May the peace of God be with you.

lLJ1aliunu 'i kum u rahmatu/14hi u•a hit uhu kulluhu

peace, the wealth and the blessings of God be with you. (A) May the

Athi (A) The prima One.

Athi Nabi (A) The primal Prophet.

tithmtim (T) The soul. life.

a 'uu hi114hi min.Jh-.Jhailiimr-ra j l m (A) I seek refuge in God from satan,

the rejected.

awwal (A) The period when souls were created.

awwal kalimah (A) The first of the five kalah L iltiha illAiltihu

Mll n11uWur-Rfih. Nothing exists but God, You are God and

Muhammad is Your messenger.

tiyal (A) A verse in the Qur'an.

haiJuJhiih (Persian) Ruler, emperor.

Bawa (T) Father.

hhakli (T) Devotion.

Bi.Jmiltihir-rahmii mr-rahim (A) In the name of God, most merciful, most

compassionate, the creator, sustainer and nourisher.

Bi.Jmin (A) A shortened form of BJ,ulhtr-rahmanir-rahim.

Dastagir (Persian) Lord, the helping hand.

dlva (T) A celestial being.

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292

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Glar

'Jhi (A) The recital of words in remembrance of God.

'Juny (A) The world.

Furqan (A) Islam.

f J (A) Obligator duties known as the five pillars of Islam.

gn (T Divine luminous wisdom.

gniin i (T A gnostic of divine wisdom.

guru fni (T A gem-like guru.

guru na than (T A lord among gurus.

h (A) State.

HAnal (T) Fire worship.

Haqq (A) The Truth, God.

hayawil n (A) A wild animal.

hi (A) Wisdom.

iblis (A) Satan, a devil.

i (A) Absolute. complete and unshakable f aith, certitude and deter

mination.

lnjil (A) Christianity.

tiLiiin (A) M, a human being.

lswaran (T) The primal f ather of the Hindu tradition. lswari (T) The primal mother of the Hindu tradition. Jabrat (A) Fire worship.

jn (T) Magic trick.

Jothi (T Radiant light.

Kab'ah (A) A cube-like building in the center of the mosque in Mecca.

It was originally built by Prophet Abraham @.

lstlh (A) A prayer, recitation of faith. Lit. a word.

l.!ti (T) The fragrance of musk.

lstt paha va m (T The wish-fulfilling tree.

Conghte maria

A Song o f Muhammail9

l .

lwr.�i (A) The gnostic eye.

I a (A) No, the negative.

Li i i (aha) (A) L i (aha) is the negation of all other than God. L is the world, i is for God.

L i ili-AIIii hu (A) Nothing exists but God, You are God.

lii m (A) An Arabic letter. In the transformed man of wisdom,/ii m represents theN ar , the resplendence of Allah.

mahahhab (A) Divine love.

Mabmi (A) One who is pra ised by God.

mb (A) The gathering on Judgment Day.

malii 'il:at (A) Angels; archangels.

mantr a (An incantation.

manu-f (T Man-God.

maul (A) A celebration in verse honoring a prophet, a f/lllh or saint.

maya (T) Illusion.

mayajm (The tr icks, the magic in the realm ofiUusion.

maya Jakti (T) Energies of maya.

nuiglll ina guru (T) A teacher of divine wisdom.

nuimzm (T) True, divine wisdom.

mi m (A) An Arabic letter. In the transformed man of w isdom, the m represents Muhammad @.

muhd. dt (A) Blessings.

Muhammaduay (A & T) A Tamil adaptation of the Arabic name, a term of endearment.

Muhammaduay Mustafar-Rasul (A & T The Chosen Messenger. Se a.Jo Muhammaduay.

mukthar (T) A liberated being.

mulliMr (T) A being with occult powers.

murJalii.ll (A) Divine messengers.

Conghte materia

Gw,ary

nr (A) A prophet.

n (T Lord.

N a y an (T) The Ruler who protects and sustains.

N i r (A) The resple ndent light of God.

p (T) Universal.

qakzm (A) The divine, recording pen.

qal h (A) The heart, the inner heart.

qi (A) The day of reckoning, of questioning.

quJrat (A) Allah's grace, His attributes in action. Lit. Allah's power.

(b (A) The divine luminous explanation, the axis or pole of the untverse.

Rr (A) The most compassionate.

Rahman (A) The most gracious.

rm (A) God's grace, His mercy.

rii[(A) A messenger ; the Rasul-AIIah's Messenger Muhammad @.

rathina (T) Precious jewel.

ri.Jhi (A) Se or poet, a wise being.

ri (A) The soul.

o&#xfffd;abi r (A) Absolute patience.

o&#xfffd;akti (T) A force or energy.

o&#xfffd;ala.m (A) Pee, a greeting of peace.

o&#xfffd;akzw a / (A) Prayer in praise and glorification.

o&#xfffd;atchilhananiJa (T) A realized being of bliss.

JatnaniJao&#xfffd;ivam (T) A realized being of bliss and purity.

o&#xfffd;hailt n (A) Satan, iblrs.

o&#xfffd;ha r (A) Absolute contentment, intense gratitude.

o&#xfffd;ifi(A) Form, creation, manifestation, descriptions.

Jiiu l-muJ/aqlin (A) The sht path, the straight path of righteousness.

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A Song o f MuhnmmniJ(

!

.Jitthar (T) An illusionist.

Siva (T) In Hinduism, Siva represents the power, which is God .

.Jivam (T) Divine.

,tivm (T Divine form.

,/ll nlyam (T The decept ion of ev il.

tawakkul (A) Surrender to God, entrusting everything to God.

tbambi (T Younger brother.

tbiru mnni (T) Divine gem.

tbiru n1 (T & A) Divine prophet.

waqt (A) A period of prayer.

Ya (A) The vocative, sometimes used a a actual pa of a name.

Y a Rab6al-'i (A) 0 Lord of all the universes.

yil (A) Certitude.

Zabur (A) Used b y Bawa Muhaiyaddeen to indicate Hinduism; also means the Psalms of David @.

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This is an ecstatic song of mysteries to contemplate, a song of secrets revealed. To understand A Song llj1lfubammatl - is to know who the Prophet - trul. is.

" I am t•t:ry grt🔒lt:/ ul/tl b md, 011 Jomt fe,'tf al luul,

t o n u• Jtwg mu} .•pokt I b iJ hook. T b.. giftJ b.. gm' ku p ulg . T i.t Ollt : o f tb.. ml m)ttrmi M, a1z uznu hi.•lnr 11110 JOfl,(i 1 aleb rn to i n o f propb.. ti Light."

Colcmnn Bks. poet. translator of Rumi's
"Open Secret" and "Unseen Rain ..

of familiar

" ... I tI 'CI'td I hal bchLiiU lb llt:i! W a ltJ/ally new nppmacb wn.• mnku1.9 ti.t

i11roaJ,, i nto mr. I bad 11 .t!m11 tlou' and dl: (jt:JI 1' pro/ou11r J explanation til .111cb .• imp/ .-lcrm.•. "

B. K. Nnmyan, author of l'v\uhammad, the Prophet of Islam: A Flame in the Desert"

"

...1111 < Jm.Jt:J 111/C n , qatil t f I bat charact tb rourlynrd.• " lb : IIUJ.IIjllt n11d gnr o f/h : l.Jinmi c wor/ l and Jul.• th human echo o f lhnl Di11i111 Comi.IJt imf rom u•hicb f/n .,, lb 1't o f/ hi Qur'an an d t it/ art/ uoholurenteo o rJa . "

Professor Scy ed H.

George Washington University

Document Outline

- Title Cover
- Introduction
- Contents
- The Birth of Muhammad
- Lost on the Way to Mecca
- The Child Muhammad
- Removing the Bile
- Searching for Muhammad
- In the Little Town of Qulay
- The Death of Aminah
- The Nail in the Six-Pointed House
- The Body Is the Enemy
- The Story in a Book
- All for the One-Span Stomach
- Mecca Opposes Muhammad
- Glossary
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